

Worship

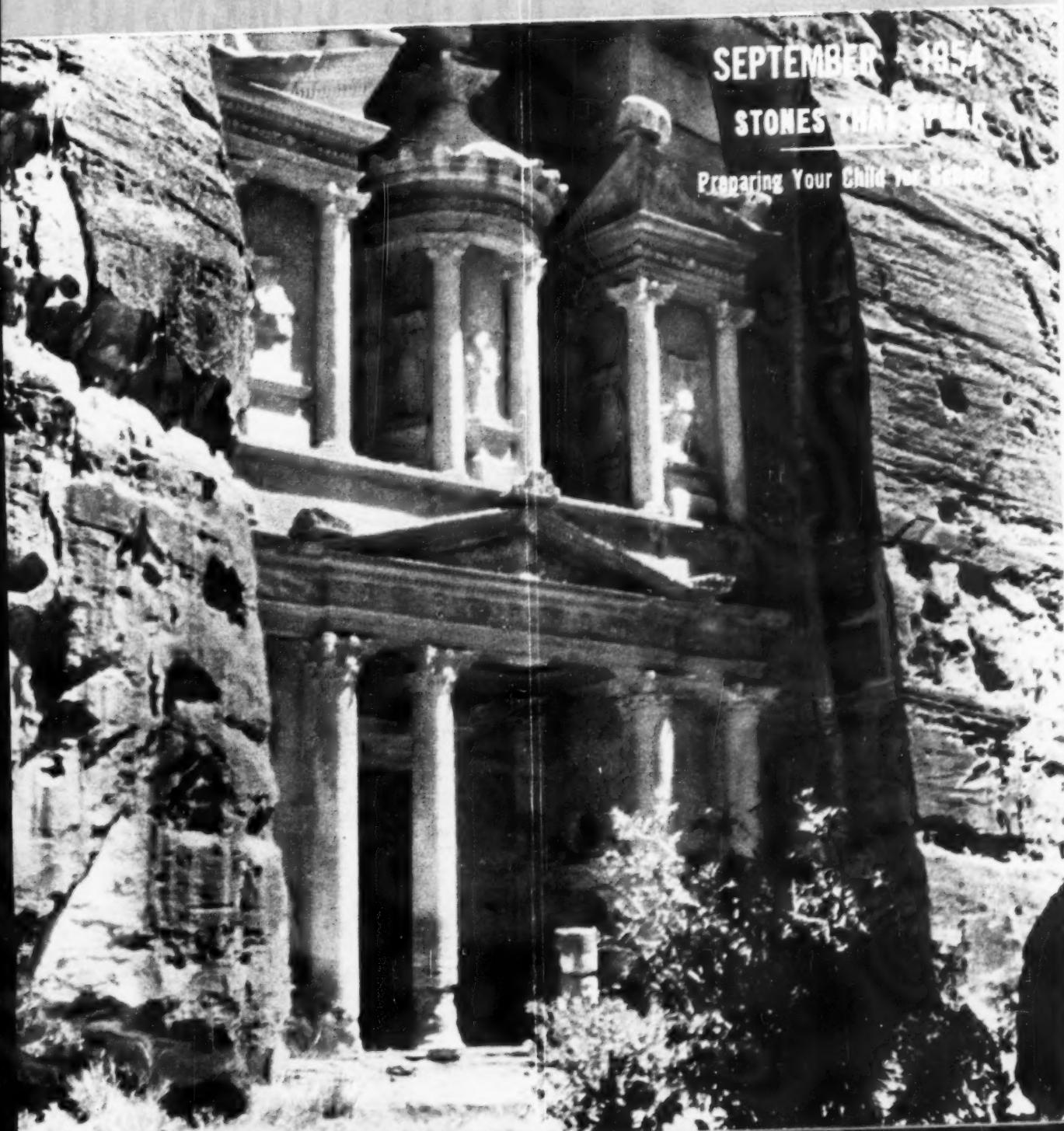
MONTHLY

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SEPTEMBER

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Moody Monthly

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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Vol. 55

SEPTEMBER, 1954

No. 1

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September, 1954

In This Issue

ARTICLES on prophecy, especially fulfilled prophecy, are almost always greeted with special interest by MOODY MONTHLY readers. Not often, however, do we have the opportunity of picturing fulfilled prophecy—as we have been able to do in this issue. The occasion is a question-and-answer report of the new film, "The Stones Cry Out," being released this fall. Photographs from the ruins of Edom's city of Petra, from Babylon, Jerusalem and Tyre, together with comments on prophetic fulfillment in each place, are included in the article on page 19.

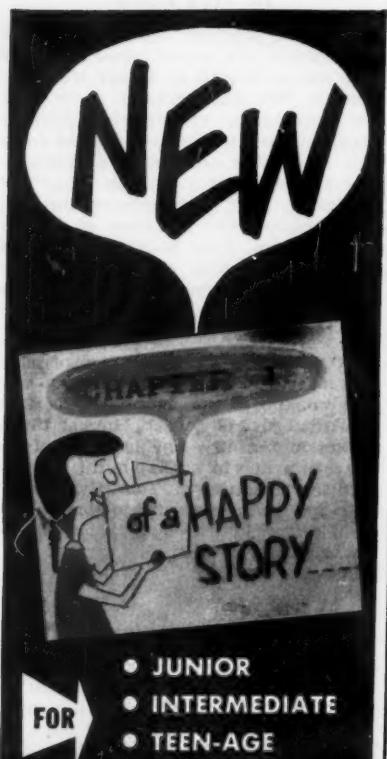
WORSHIP is an unknown experience for far too many Christians today, and yet worship is the mainspring of true Christian joy and service. Gunnar Urang writes interestingly and helpfully of the place of hymns in worship in this month's article, "Treasure in Your Hymnbook," but his theme is worship—one which should be helpful to many believers who sense a deficiency in this area of their Christian lives.

SLEEP is a deadly and persistent enemy to vital prayer life—as many a Christian knows to his sorrow. So the editors were interested to learn that Dr. J. C. Macaulay had spoken to a group of students on that subject. His short, but very helpful article, "For Those Who Sleep at Prayer," is on page 18.

THIS MONTH'S COVER



★ PETRA'S KHAZNET FIR' AUN—This magnificent building dating from Old Testament times was carved by hand out of the living red stone of Petra, ancient city of Edom. It is approximately 120 feet high by 60 feet wide. The room behind the high center door is 36 feet square and ventilated by air shafts. Once proud and secure in its mountain fastness, Petra has for centuries stood empty and crumbling, for, "thus saith the Lord God concerning Edom . . . the pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high . . . though thou exalt thyself . . . thence will I bring thee down, saith the Lord" Obadiah 1-4.



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THE STANDARD PUBLISHING CO.
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Our Moody Readers

Philippine Opportunity

On the eve of my departure for the Philippines, I wish to express my appreciation for the excellent treatment you gave the "Philippine Opportunity" in June MOODY MONTHLY. I personally feel this is the finest article I have seen handling this situation. I believe it will do much in creating a real prayer response here in America.

I am spending the summer months in the Philippines and will endeavor to keep you informed. As I will be working almost entirely with the priests and people of this independent church, I feel the need of much prayer by God's people.—Ellsworth Culver, executive director, Orient Crusades, Los Angeles, Calif.

Noted Numbers

I want to tell you how much better I like the way you are now numbering the pages of the MOODY MONTHLY; i.e., numbering the pages of each issue separately. That old way of numbering each issue after the preceding one was surely laborious and caused much extra work. It was the greatest fault I found with MOODY MONTHLY. I hope you keep up this new way permanently. I get much blessing from the magazine.—Stephen L. Anderson, Fairbury Neb.

Congratulations to Reader Anderson for noticing this small point many have seemingly overlooked. Yes, each issue will continue to be numbered separately.

The Nicest People

I appreciate more than I can say the lovely people who have come to us [at our former guest home] through advertising in MOODY MONTHLY, for of course they wouldn't be any other kind!—Olivette Swallen, St. Petersburg, Fla.

New Songs Have Gospel

I don't agree with Roger Heidelberg ("Gospel Jazz," May). While I certainly don't care for the dance-hall ragtime music, I love the new gospel songs; they are wonderful. The new songs have just as much gospel truth as the old.—Raymond Murray, Saginaw, Tex.

Readers' Choice

Have been reading your July issue,

which my mother just forwarded. Thanks for "Is Yours a Church That Cares?" I can say a hearty "Amen" to it. Hearing from those of like faith back home is morale booster No. 1 to me.—Pvt. George Kimpel, APO 21, c/o Postmaster, New York.

The message, "Warning to Pharisees," in MOODY MONTHLY for May, is much appreciated. "Who can understand his errors?" Yet when misunderstood by those who profess but do not possess Christ, what blessing and comfort to know that "the Lord knoweth them that are his."—M. H. Whiteley, Huddersfield, England.

The children's stories have been a special blessing to our family. Christian literature for the children is rather scarce down here, and not having the activities that children have at home, good literature is help to them.—Mrs. H. P. Emerson, Huanta, Peru, S. A.

I greatly value the section IN THE STUDY, by Dr. Wilbur Smith. After reading it, I cut it out and send it to the Presbyterian Seminary. The rest of the magazine goes to a Brazilian believer who knows English well.—Harold Cook, Rio de Janeiro, Brazil.

A Church That Cares

I have been reading in your July MOODY MONTHLY the article, "Is Yours a Church That Cares" by Violet Trato Pearson... For many years our church—the First Methodist Church of Titusville, Pa.—has kept in touch with all GI's who have any connection with us in the following ways:

We mail *The Upper Room*, a devotional book, to each one every two months. We remember them on their birthdays and add a personal touch by each member of the Philathea Class signing the birthday card.

Pastoral letters and other items of interest are mailed to them from time to time.

At Christmas each GI name is given to a member of Philathea Class so that each serviceman receives a box from a class member.

We are happy to report that one of our GI's and his lovely wife have recently joined our church upon return from service.—Bernice McGinnett, Titusville, Pa.

The Eagle at Niagara

An eagle was seen, on a cake of ice floating in the river above Niagara Falls, feeding on a dead lamb. Sleet was falling at the time, freezing as it fell. The eagle, intent upon its meal, surveyed the scene, obviously aware of approaching danger, yet was nothing daunted, expecting to escape the threatening flood by flight.

The ice was borne into the current, nearer the rapids, and then the falls. The eagle crouched to mount into the air, but its feathers were congealed into fetters. The harmless mist had frozen into bands of ice while the eagle was feeding in fancied security upon earthly things.

Nearing the brink, the awful moment came, when with frantic fright it strove to force the pinions, but it was bound; and with a piercing shriek of agonizing terror, plunged into the merciless abyss.

This perilous picture will never be forgotten, nor the thought: What if the coming of the Lord should find me occupied with earthly things, unprepared to meet the Bridegroom of my soul?

—Blanche Brubaker

SERMONBUILDERS—J. Arthur Springer, Editor

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CRAFTER"**

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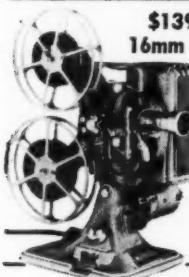
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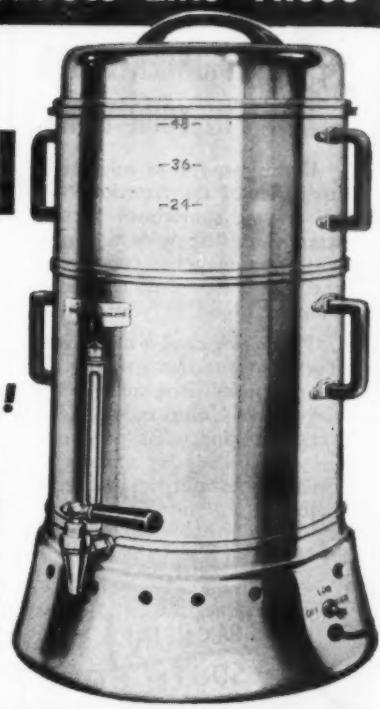


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Address.....

Your Name.....

Address.....

City..... Zone..... State.....

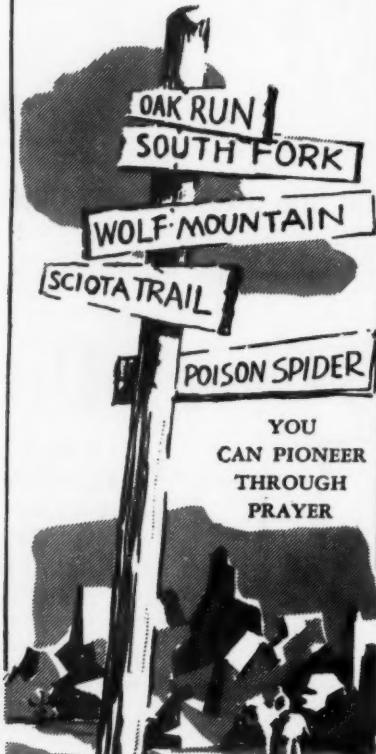
Lincoln Associates
Dept. MO-9, 87 Lincoln Street, Boston, Mass.



IS THERE PIONEER BLOOD IN YOUR VEINS?

If you respond to adventure in stories of the frontier days — if you sometimes feel a strange kinship with the men and women who conquered the Old West—then you have pioneer blood in your veins.

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(But in all the excitement Timmie had time to observe that there was a mower with a seven-foot blade on it in the dairy barnlot.)

"Then the dopes started tearing across the field. They'd just had the sprinklers on . . . and look at our shoes, all sopping wet."

"What's the matter with those crazy sheep? Why do they want to run away so bad! We ought to put them in our locker. How much fatter do they have to get, Daddy?"

"The locker would be the safest place for them," thought Mommie.

* * *

"All we like sheep," quoted Daddy as they sat at breakfast, "all we like sheep have gone astray; we have turned every one to his own way."

"Yes," thought Mommie, "but we're not quite as dirty and wild as those things! We're more like the white ones, the picture kind."

But the white ones are the lambs, and the verse says sheep . . . sheep who deliberately run away, sheep who are dirty and gray and stubborn.

Who would bother to go after them? And who would want them if he did?

Speaking about us, Jesus said, "I am the good shepherd; the good shepherd giveth his life for the sheep."

"All we like sheep . . . astray . . . our own way." And then what? Just this—"and the Lord hath laid on him the iniquity of us all" (Isa. 53:6).

Why did He want to do it, anyway? For anything as determined on our own way as we are, and as full of sin, why did He do it?

"For God so loved the world that he gave his only begotten Son [to round up those lost, unattractive sheep], that whosoever believeth on him should not perish, but have everlasting life" (John 3:16).

Are you still racing away from Him as fast as you can go, not even realizing that you are lost and needy? He is pursuing you, for His love is great, and He offers forgiveness, cleansing and home.

Why will you not turn to Him? You may run too far, too late and too finally.

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27, 28).

Are you one of the Lord's own, or are you a wayward one intent on going your own way?

◆◆◆

The flower of youth never appears more beautiful than when it bends toward the Sun of Righteousness.—Matthew Henry.

NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

*worldwide news
for and about
Christians*

LATE NEWS CAPSULIZED

Seventh-day Adventists, who operate forty-three printing plants over the world, report that in the past one hundred years (since 1850) they have published 234 million dollars worth of literature in 200 languages to promote their sect. Current rate: fifteen million dollars worth of literature annually.

A group of 3000 Tokyo mothers, calling themselves The Three Don'ts—don't see, don't buy, don't read—have started a book-burning campaign to keep obscene literature from their children.

Ten national religious bodies were admitted to membership in the World Council of Christian Education and Sunday School Association at its General Assembly in Frankfurt, Germany, bringing the total to some 60 groups.

NEWSQUOTE of the Month

"We ought to be winning converts with far greater skill, zeal and effort than is now [our] customary practice. . . We are reduced to contenting ourselves with the windfalls that happen to drop in our direction, when we should be out in the field handpicking the finest specimens; those that would do themselves and our cause the most good. . . If we have what the spiritually adrift are looking for, then we [should] stand with open arms to welcome them."

Story Behind the Quote: This startling proposal was a sharp departure from Jewish tradition and took by surprise delegates to the 65th annual convention of the Central Conference of American Rabbis, meeting in Pike, N. H.

Two New York City rabbis made the proposal and submitted a three-point program to implement their conversion project. *The program:* (1) Formation of a special commission to study the problem of "winning Jews and non-Jews." (2) Production of special literature designed to attract converts. (3) Special instruction for rabbis "working with non-Jews."

Comment: The use of the term "non-Jews" is significant when considered in the light of the fact that about 2000 "non-Jews" are being admitted into the Jewish faith *each year*. Judaism has not been a missionary religion since the beginning of the Christian era. However, around 200 B.C., there was a widespread ideal that each rabbi should win at least one convert.

Gallup Finds Church Attendance Increasing

The number of adults attending church in the U.S. has increased approximately 9,000,000 in the last four years and upward of 13,000,000 in the past fifteen years. So reports Dr. George Gallup, director of the American Institute of Public Opinion.

To get what Dr. Gallup declares to be "the first attempt ever undertaken in this country to obtain complete figures over a period of time on the church-going habits of the American people," he sends his tabulators on a coast-to-coast sampling survey each year. Latest result: the discovery that on any average Sunday during the first half of the current year 47,000,000 of the 102,000,000 adults over the age of twenty-one were in the church of their choice. (Item: Church attendance increases after people pass the age of 30—21-29, 42 per cent; 30-49, 48 per cent; over 50, 46 per cent.)

World-Wide Mission Field Expanding

The world's population has more than doubled in the last one hundred years, according to a report by the French National Institute of Statistics. The institute said that there were 1,160,000,000 persons on the globe in 1850, compared with an estimated 2,500,000,000 today.

New Church Buildings Cost \$10,000,000 Weekly

American churches will spend more than \$10,000,000 a week on new construction in 1954, according to a forecast report by the Departments of Commerce and Labor.

The report said that erection of new edifices by churches will amount to \$525,000,000 this year, 11 per cent above the previous all-time mark established in 1953.

At the same time, non-public schools, most of which are church-related, will spend an almost equal amount on new construction. By the end of 1954, these schools will have started work on \$520,000,000 worth of new buildings, the departments said.

LDA Protests UNESCO World Calendar Plan

Letters expressing opposition to the proposed world calendar have been sent by the Lord's Day Alliance of the United States to the chairman of the United Nation's Economic and Social Council, which has adoption of the revised calendar under consideration, and to the American delegation to the U.N.

Dr. Melvin M. Forney, general secretary of the Alliance, said its board of managers authorized sending of the protest letters at its semi-annual meeting in New York City.

"This is the first time in the history of calendar revision," he said, "that an attempt has been made to change the seven-day cycle prescribed in the Book of Genesis."

"The present world struggle is basically between those who believe in God and those who do not, and any consideration on the part of the United Nations which would discredit our traditional religious faith at this time would be a victory for the godless forces of Communism."

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Ockenga



Criswell



Cook



Olson



Nettinga



Buksbazen

• HAROLD JOHN OCKENGA, pastor of Park Street Church, Boston, for the past eighteen years, has announced his resignation effective early next January. Reason: So that he can take over the active administration of Fuller Theological Seminary, Pasadena, where he has held the presidency for seven years. He said: "The time has come when I can no longer carry on both duties. I think this is the greatest church in the world, and I could not think of taking another." Hitch: church officials refuse to release him.

• ARTHUR WILLIAM EASTMAN, now 84 years old, has been sexton of the First Congregational Church of North Conway, N.H., for 72 years. He was honored for his loyal service by the General Council of the Congregational Christian Churches at their biennial meeting in New Haven, Conn.

• W. A. CRISWELL, pastor of First Baptist Church, Dallas, Tex., was elected president of the Southern Baptist Sunday School Board at its semiannual meeting in Nashville, Tenn. (Item: Dr. Criswell has more than 10,000 members in his church, which operates on a yearly budget of \$605,000.) He succeeds Dr. W. F. Powell, who was president of the board for thirty-two years.

• J. RAYMOND KNIGHTON is editor of *Blood, Sweat, and Prayers*, first book published by the Christian Medical Society. The fifteen stories by medical missionaries are about actual people and experiences on twelve mission fields.

• ROBERT A. COOK, of Wheaton, Ill., was re-elected president of Youth for Christ International at the 10th annual convention at Winona Lake, Ind. He has held the presidency for the past six years. (Item: YFC now has rallies in 48 states and 79 foreign countries; the YFC High School Club program has 1,500 clubs in 41 states.)

• ARNOLD T. OLSON was re-elected for a second three-year term to the presidency of the Evangelical Free Church of America. (Item: He received a personal letter from President Eisenhower, congratulating the denomination on its "remarkable growth during the last four years.") He traveled 75,000 miles last year. During his administration the Free Church has organized exactly 100 new churches—almost one church every two weeks!

• IVAN L. BENNETT, retired Army Chief of Chaplains, has been appointed a secretary of the American Bible Society and the executive secretary of the Washington City Bible Society with headquarters in the nation's capital. During World War II, he worked closely with ABS in securing and distributing Bibles to both the Armed Forces and the Koreans and Japanese.

• JAMES Z. NETTINGA, who has been in charge of the southern California district office of the American Bible Society, has been appointed one of the secretaries of the society. He will affiliate with the New York headquarters in the fall.

• VICTOR BUKSBAZEN, of Philadelphia, has been elected to the presidency of the Hebrew Christian Alliance of America. He succeeds Dr. Hyman J. Appelman, of Kansas City, Mo. Dr. Buksbazen is also executive secretary of the Friends of Israel, a Christian relief organization.

• TREVOR SHAW, a native Australian and founder of Africa Literacy Campaign, Inc., has reported that all thirteen missions working in the territory of French West Africa, in which he is about to establish the first evangelical newspaper, have approved his plans and promised co-operation. Two weekly Christian publications—one for the Ivory Coast and another for the Gold Coast—are in immediate prospect.

Background: The plan in the council would divide the year into four equal quarters, each having two months of 30 days and one of 31 days. The last day of the year and, in leap years, the day following June 30, would be called "white" days and would not be part of any week or month. These extra days would mean that any given date would fall on the same day of the week every year.

Religion (and Cussing) in Armed Forces Cited

The Rev. Carl M. Boyd, director of chaplaincy services for the Committee on Military and Veterans Services of the Disciples of Christ, said in Indianapolis that "religion in the Armed Forces is on the up-swing."

Mr. Boyd reported on a recent visit to the Far East during which he covered 30,000 miles and called on 32 Disciple chaplains. He said he preached every Sunday and in nearly every instance "the chapels were crowded."

Mr. Boyd called the compassion of American troops "beyond description." More than \$15,000,000, he said, has been given by military personnel for Korean relief. "They will show you orphanages they've built, churches, clinics, hospitals, schools, community buildings—without number—all without parallel in modern warfare," he reported.

Meanwhile, in New York City, Edward L. Wertheim launched another phase of his campaign to curb swearing in the Armed Forces. His target includes WACS, WAVES and women Marines.

Several years ago, Wertheim began promoting his anti-swearing campaign with a series of six posters, with slogans like "Swearing is lip filth," "Swearing is conversation's cesspool," and "Swearing is the crutch of conversational cripples" (see photo on next page). To date, 3000 sets of the posters have been sent to chaplains and others.

Now, pocket-sized card versions of the posters have been made. Wertheim hopes that chaplains will pass them out to every man they hear swearing.

Famous Religious Paintings Exhibited

Thirty world-famous paintings on religious subjects were exhibited last month in Chicago. Included among the masterpieces sent to Chicago by leading museums of Europe and America was Millet's *The Angelus*, which had not been seen in this country since 1891. It was sent on loan by the Louvre Museum of Paris.

Other noted paintings in the exhibit were Rembrandt's "Deposition of Christ," El Greco's "Christ in the Garden of

Gethsemane," and Titian's "Adoration of the Magi." Also included were works by Carpaccio, Giovanni di Paolo, Delacroix, Poussin, Velasquez, Van Dyck, Van Gogh, Rubens, Rouault and Chagall.

Bible Mastery Plan 25 Years Old

During October, Bible Mastery Month, sponsored by the Presbytery of Seattle, will be held for the twenty-fifth time since it was established in 1930. The purpose behind BMM is to get Christians to completely master one book of the Bible by the repeated reading of it. The book to be read this year, daily during the month of October, is Ephesians. (Item: Last year BMM enrolled readers from every state—except Wyoming—Alaska, Guam, Canada, England, Wales, Scotland and Africa.)

Find Preachers Work Hard for Low Pay

Preachers made the headlines on two counts last month. A convention of theological schools meeting in Chicago was told that "ministers today are spending more time than ever before in preparing their sermons." An article in *Nation's Business* reported that "the Protestant ministry today is the poorest paid major profession a man can choose."

Dr. H. Richard Niebuhr explained to the 19th biennial meeting of the American Association of Theological Schools that the average preacher was more careful in his preparation because "the man in the pew is listening more carefully than ever before."

In the magazine article, "You're Underpaying Your Pastor," Dr. Benson Y. Landis cited U.S. Department of Commerce figures to show that the average full-time religious worker in the U.S. has an income of \$2,560 a year. (Item: In the past quarter of a century, teachers' salaries have gone up 102 per cent, the ministers only 41 per cent.) The average minister and his family owe in debts and unpaid bills more than \$500. Many ministers can make ends meet only by getting part-time work outside the church.

African Natives Ignore Civilization

Two items of news serve to question how much African natives appreciate the comforts of civilization and illustrate some of the unusual problems encountered by missionaries.

In western Nigeria the World Health Organization dug two wells, lined them with concrete, put a brick wall above ground level, and mounted winches and steel cables on the walls to raise and lower the buckets.

Thus the WHO brought health progress to the Yaruba tribesmen. But the tribesmen were not appreciative. They didn't go near the wells. They had definite work rules about this sort of thing. It was the male's job to dig wells, but the females were the water carriers. No tribal custom covered the process of bringing the water up to the well-head. The males refused to work the winch, and so did the females.

So the women continued to carry water from a muddy stream two miles away, jug on head and child on back. Came a dry season and this stream ceased to be. The women then walked to another stream four miles away. But it was near a village whose inhabitants resented this pilfering of "their" water and drove off the intruders. Although water-

Students Find New Use for Textbooks

There will be a public library in Nigeria next year—the first library in the history of that country. It will be possible because young American high school and college students responded to an appeal and collected more than 70,000 books for its shelves. The appeal came from James H. Robinson, pastor of New York's inter-racial Church of the Master.

From him young people all over the country heard the story of Nigerian students who for lack of textbooks had to bone up for exams by copying whole sections in long hand. He told them the story of the young African who prepared for his exam in New Testament by first writing out all of the Gospels and the Book of Acts—and of another who copied fifty pages from an algebra book.

The story reached the hearts of American students and they went to work. In a Texas college, students from a number of campus church denominational groups worked together to collect close to eight thousand volumes. A high school group in Oak Park, Ill., collected 10,000, and from a Pleasantville, N.Y., high school came 3,000 more. From church and campus groups all over the country the donations poured in. In New York, a group representing four of the city's colleges collected nearly 8,000 more, and then chipped in to sort and pack the books for shipment.

But having met this challenge the students are not resting on their oars. The Texas group has raised enough money for travel and living expenses to send an American librarian to Africa for one year. And plans are under way for another "book crusade." There's a new theological seminary in Liberia which needs religious textbooks. And, says the indefatigable Harlem pastor, "I feel certain we'll be able to collect enough books in the United States to meet this need, too."

less for a time, the possessors of the well water still refused to work the winch.

Meanwhile, in Kampala, Radio Uganda has stopped broadcasting weather forecasts because native listeners regarded the forecasts as promises instead of predictions.

When rain was predicted and none fell, or when the forecasts prove wrong in other ways, the natives considered all of the government's material accompanying news broadcast as lies. Administrative officers reported the difficulty with weather forecasts was undermining the government's position.

Clergymen Report on Russian Tour

Two groups of clergymen returned from tours in Russia last month. Neither group had much to say about what they saw or accomplished.

A group of six German churchmen, led by Dr. Gustav Heinemann, president of the Synod of the Evangelical Church in Germany, reported that "the Soviet leaders showed great interest in the matter [co-operation in the World Council of Churches by the Russian Orthodox Church], but there are many obstacles to be overcome before it can become a possibility."

A three-man delegation of Baptists reported on their return that they had found "strong" Baptist communities in many Russian cities. They were told that "there is now complete freedom of worship in Soviet territories and that all religious communities enjoy equal rights and opportunities."

Meanwhile, Radio Moscow was complaining that "despite all efforts to educate the Russian people in scientific and material conceptions, a part of the Soviet people continue to believe in God." (This is a direct quotation.)

Comment: Simultaneously with the Moscow Radio complaint, top level Communists of the delegation attending the Far Eastern conference in Geneva were writing thank you letters to the Swiss Bible Society for copies of the Bible which had been sent to them. The Bibles were accepted as "a very interesting gift."

Dr. Wertheim and his anti-swearing posters



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Moody Monthly

Editorials

If Time Is Running Out

The summer is over. Vacationtime interests will soon be laid aside for school, the routine of the job and the daily responsibilities of the home. In churches, fall and winter programs will shortly be under way.

But this is no ordinary fall!

It seems only too clear that the world is a little more tense, a little more fearful, a little more poised for something. Unless, of course, God intervenes.

In spite of diplomatic failures, of C-bombs and H-bombs, of misery in DP camps and fear and marching feet, in spite of floods of ungodliness and iron fist opposition to the gospel in varied segments of the world, the impression persists with many Christians that there is still plenty of time for "business as usual."

Yes, we say, there's plenty of time to do what we have to do in our Sunday schools and churches, plenty of time to lead boys and girls to Christ, plenty of time to give them a real and gripping knowledge of the Word of God, plenty of time to speak to the neighbor next door or across the street, plenty of time to invite the friends we met last summer to come to church. And tomorrow, perhaps, we'll get down to business about relieving world suffering where we can, about really praying that God will open doors, break chains and restrain the tides of evil, about making Christ known to others.

And yet we know that time may be very, very short.

The difficulty in part is that there is no big thing we can do—no momentary heroic sacrifice we can make, no mighty deed that we can do, nothing that immediately seems to count. For the majority at least, what we can do seems too humdrum and too hard—the matter of getting down to business in the simple, but by no means easy, task of daily denying self, taking up our cross and following Christ.

The fact is not new—but it was never more important—that the greatest calling of every Christian is to live for Christ abundantly, actively, aggressively, joyfully in the power of the Holy Spirit, remembering that the days are numbered.

The Greater Peril

The importance of our educational system—as well as some of its shortcomings—was indicated some time ago by a survey of high school students made to determine what they think of freedom. The results were disconcerting to say the least.

Of those polled, 58 per cent approved of the so-called third degree, 33 per cent said that persons who refuse to testify against themselves should be severely punished, 26 per cent believed that police should be allowed to search a person or his home without a warrant, and 15 per cent would deny a criminal the right to have a lawyer.

In a word, such young people lack the facts they need to appreciate the purposes and safeguards of the Bill of Rights. Without these facts they are poorly qualified to be good citizens. Their lack of information is but a high-

way down which potential Hitlers, Stalins and Mussolinis might one day march.

We readily appreciate the danger here. Political freedom if not understood and valued can be quickly lost. But what of those larger issues confronting the Church of Christ—freedom from the power of sin through faith in Christ, dependence on the Holy Spirit, the realization that the believer even now is in the heavenlies in Christ and other vital truths? How many Christians in our churches and Sunday schools have grasped the charter of their spiritual freedom? How many are prepared to meet the subtle arguments of cults and "isms"?

The enemy of Christ and the Church is far more subtle and dangerous than the earthly enemies of freedom. The need for constant, effective, doctrinal teaching is therefore very, very great.

We challenge the pastor of even the well-fed congregation to make his own survey of the grasp his people have on the basic teachings of the Bible. The results may well suggest a goal for his ministry in the year before us.

For Those Who Fear

No book in all the world has so great a message for the anxious and the fearful as God's Word, the Bible. In this day when great numbers are rushing to psychiatrists, and when doctors agree that many of the baffling ailments of the body have their roots in mental or emotional stress or strain, we would commend the individual fearful of loneliness, failure, insecurity or any of the rest, to this Book which has stood through time.

What does the Bible say concerning fears? We have been especially impressed by the way that message has been brought into focus within the twenty-four pages of a little booklet, *What Fears Trouble You?* This booklet has been prepared in consultation with reputable physicians and psychiatrists by the American Scripture Gift Mission (325 N. 13th Street, Philadelphia, 10 cents), and during the past two years has brought help to many.

Briefly, the booklet points out (by means of quoted passages of Scripture) that fears began long ago with man's disobedience (Gen. 3:3, 6, 8-10), that the fears first experienced then have continued to our own day, but that God has made provision for removing the individual's guilt and fear:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (I Cor. 15:1-3).

Fear, as the booklet points out, loses its crucial battle right here when any man or woman, boy or girl believes God's Word and receives His Son:

"Jesus . . . said . . . This is the work of God, that ye believe on him whom he hath sent . . . And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life" (John 6:29, 40).

What follows in the succeeding pages of the booklet—"God's Provision for Defeating Satan, the Author of Many Fears," "God's Provision for Giving the Sinner Peace" and "God's Provision for Removing the Believer's Anxiety and Fear"—will seem wonderful beyond description to the person who takes God at His Word and finds release from fears through faith in Christ. Even more wonderful, however, will be the actual experience of being a Christian, trusting in the great, unwavering promises of God and receiving new tokens of His lovingkindness daily.

On Mastering Ephesians

Years ago the late Dr. James M. Gray used to speak of an experience which he said had transformed his ministry. Up to the time of this experience, by his own admission, his lack of a thorough grasp of the Bible had hindered both his spiritual life and work for the Lord.

Encountering a Christian layman whose peace and joy in Christ impressed him greatly, he asked this man how he had obtained the very evident blessing in his life.

"I was going to spend the Sabbath with my family in the country," said the layman, "and I carried with me a pocket copy of the Epistle to the Ephesians. In the afternoon I lay down under a tree and read it through at a single reading. My interest being awakened, I read it through again in the same way, and again, as many as twelve or fifteen times. When I arose to go into the house I was not only in possession of Ephesians, but Ephesians was in possession of me."

Dr. Gray was impressed. The plan seemed reasonable, and he proceeded at once to try it for himself. Later he introduced it at the Moody Bible Institute in Chicago, from where it has spread to other Bible institutes throughout the country and abroad. Through such study, in school and out, many have permitted the Word of God to grip their lives and hearts, thus fitting themselves for greater ministry.

This fall's Bible Mastery Campaign sponsored by the Presbytery of Seattle is another outgrowth of Dr. Gray's discovery. As for the past quarter century, the campaign will be conducted throughout October, during which time participants will be asked to reread a designated portion of Scripture each day. Since the book selected for reading this year is Ephesians, those taking part will have the opportunity of reliving the experience described by the unknown layman to Dr. Gray so many years ago.

Commitment cards and other literature may be obtained from campaign headquarters at 2666—37th Ave. S.W., Seattle, Wash. Looking at the matter realistically, we realize it will be the exceptional Christian who will be ready to invest the time and effort required to master Ephesians by repeated reading. But for those who have the will to do so, the blessings will be great and lasting.

A Very Special Issue

As this issue goes to press, the editors will be at work shaping up what in many ways promises to be the most striking issue in MOODY MONTHLY's more than half-century of ministry. We refer, of course, to the special enlarged October number, which will be devoted almost exclusively to the official report of the Billy Graham Greater London Crusade.

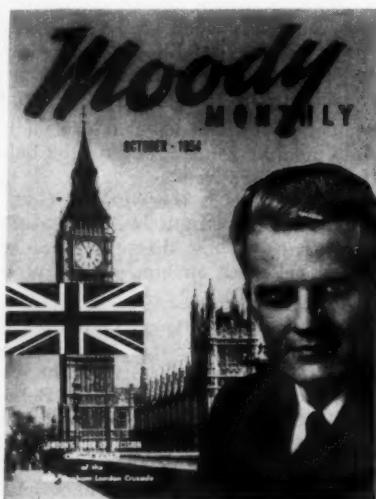
In a generation which has been inclined to underrate mass evangelism, the impact of prayer and the Word of God on the largest city in the world should be an encouragement to every Christian, an arresting and thought-provoking demonstration to non-believers. This in essence will be the message of the special issue.

No effort is being spared to present not only the broader impacts and implications of the crusade, but also many of the more intimate and personal stories of the effect of the gospel of Jesus Christ on individual lives. The Billy Graham team has been gracious in its cooperation, as have Christians in London and throughout Britain. A special reporter has spent busy weeks in England gathering exclusive facts and information. We expect the issue to be outstanding in every way.

Our great concern is that this issue shall reach not only our regular readers, but also many non-readers, especially those outside evangelical circles, who should see and read its contents. Arrangements have therefore been made to assist you in sending gift subscriptions (including the special October issue) to your friends or to send them copies of the special issue only.

Details are explained on the opposite page and on page 39. Please note them carefully and pray with us for the ministry of the October number.

In Milwaukee, Wis., a motorist charged with speeding through city streets at 64 miles per hour was fined \$50, despite the excuse, "Another car pushed me!" The excuse that we must sin because we are human is scarcely less flimsy than was the motorist's. Unquestionably we all get a "push" from Adam, but when—ignoring God's salvation—we speed down the broad highway of sin, the responsibility is ours.



Next Month . . . Special Billy Graham Crusade Issue!

NEXT month's issue will be perhaps the most significant MOODY MONTHLY has ever published—a big, colorful magazine highlighting the Official Report of the Billy Graham Greater London Evangelistic Crusade.

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Moody Monthly

PREPARING YOUR CHILD for SCHOOL

A symposium



TWO little new shoes carried Jerry to school today. Eagerly they climbed the steps, walked through the hall with other children and, with mother's guidance, found themselves in a world of new impressions, new interests and new temptations.

Look ahead one year, two years, five years. Perhaps the boy or girl in your home will be in "Jerry's" shoes. When he goes to school, will he be really ready?

Preparing a child for these early steps outside the home is a bigger, more important task than you may think. At our invitation several Christian parents share what they've learned about this vital problem.

WHAT DO YOU THINK?

Comments and suggestions by other Christian parents will be welcomed. Address Parents' Forum, MOODY MONTHLY, 820 North LaSalle, Chicago 10, Ill.



DR. HERBERT J. PUGMIRE, PASTOR, GALILEAN BAPTIST CHURCH, DALLAS, TEX.—As a Christian parent of two red-blooded teen-agers in high school, I should be able to recall a few of the principles we followed which might be helpful to parents preparing for the big day when junior commences life in the public schools.

Perhaps my wife and I had a slightly different attitude from some Christian parents. We had seen a number of cases where children, upon reaching their teens, had suddenly kicked up their heels and rebelled at the life they had been required to live by well-meaning parents. Accordingly we wanted to encourage our children to walk in God's way without being warped by too much pressure from us.

No, we did not gamble with the lives of our children; we simply had faith that they would make the grade if Mom and Dad lived the proper witness before them. And let me say, *it has worked*.

Some go on the theory that a child should be sheltered from the big outside world for the first dozen years of his life. Actually, we feel this is just asking for trouble, because the adjustment to the outside world may be his undoing later on.

The time to start preparing a child for facing the world, and for entering school, is just as soon as he is able to toddle out and begin playing with the neighbor's children. If he learns the do's and don'ts in a positive way, under the guidance of faithful parents, he will soon show the world that he

is of different stuff even before he has come to the age and the time of accepting Christ for himself.

Certainly parents' relations with their children during preschool years should be such that their boys and girls will confide in them freely about the things they see and do at school. If parents have their children's confidence, parental influence need not end at the schoolyard gate. My wife and I were treated to a humorous demonstration of this while our daughter Carol was in the second grade.

One day she came home for lunch, her eyes popping with excitement.

"Augie kissed me today!" she told us.

"Who did what?" I asked.

She explained how another little second grader had just walked up and kissed her. I immediately informed her that she was not to let boys do those things.

"Carol," I said, "you should have slapped his face when he did that."

That evening when Daddy came home for dinner, Carol rushed up with fire still in her eyes.

"Daddy," she exclaimed, "I got him! Yes, sir, I did just like you said. I waited by the door after school, and when Augie came through I slapped him right in the face!"

No doubt poor Augie was a bit confused. After all, he had committed his crime several hours before. It is amazing how much attention children pay to the things we say and do.

• • •

Project for

THREE is a serious, growing danger threatening Christian parents and their children. Already it may have invaded your home and touched the lives of your boy or girl.

I am thinking now of the lack of Christian food in the educational diet of the average Christian boy and girl.

When a young person finishes high school, he will have "gone through" a stack of books more than seventeen feet high. They will be books on mathematics, science, history and a score of other subjects. Most of them, let's assume, contain essential knowledge, but probably not one of them will be of a truly Christian nature or touch upon God's will. If this deficiency is to be corrected, it must be corrected outside the classrooms of the public school.

One parent I know confesses, "My children can sing right along with the radio and television singing commercials advertising beer, soap, soup and even tobacco, yet they have a difficult time remembering the memory texts of their Sunday school lessons."

This does not necessarily indicate that the parent has allowed his children to view the wrong kind of programs. Such catchy singing commercials are sandwiched in between even the educational features. Yet the fact is glaring. Worldly points of emphasis are being constantly,

repetitiously and cleverly imbedded in the minds of our growing children. What steps are we as Christian parents taking to fortify them with gospel truths?

In an issue of *Parents Magazine* some time ago, Paul Witty and Harry Bricker, of Northwestern and Emory Universities respectively, said, "Between 1945 and 1952 the number of television receivers in the United States skyrocketed from 10,000 to 15,000,000." (Today the number of sets is nearer 30,000,000.) These educators went on to say, "Five- and six-year-olds are among the heaviest televiewers, often four or more hours a day. A large part of what children see is intended for adult eyes and ears."

Along with this there has quite understandably come a decline in all kinds of reading. "Children are just not reading as much as they should," a librarian in close touch with the reading habits of young people recently commented. "And what they do read is too often harmful."

TV, of course, is not the only reason for the decline in reading on the part of young people. Youthful lives are filled with parties, clubs, art classes, music lessons and numerous other development programs, many of them beneficial, but most of them contributing to one-sided growth.

"Begin early to prepare for school," say these Christian parents

As a postscript we might add that what parents say and do in those early days of kindergarten and first grade mean a great deal in the school adjustment. Our children were encouraged in their first days of school—and still are—because Mom and Dad have thought it important to visit the teacher in the classroom at frequent intervals. If Dad would only wake up to the fact that his visit somehow seems to mean more psychologically than any three of Mom's visits put together! (How the professors of psychology explain this one, I know not; and we will match our Mom against any other Mom in the country.)

We have discovered that most teachers are more responsive and helpful to the child when they know they can depend on full co-operation from the parents. It makes a world of difference in helping little junior make the adjustments that are bound to come with each year of advancement. Even more important is the fact that the teacher understand the Christian parents' stand on certain matters which do come up in practically every public school curriculum. This can be another helpful factor from kindergarten through high school.

ISAAC J. LEONARD, GATCHEL AND MANNING CO., PHILADELPHIA, PA.—It has been some time since our first three children began their schooling. Bob was fourteen when he was called home to be with the Lord. Bill and Betty are both through college and Ruth Ann is now in the third grade of Christian school.

Although we do not recall that we made specific school preparation, we prepared them for this experience in a general way by having daily family devotions, each of the children having his or her own Bible and participating in the reading of the Scriptures, each one leading in prayer and each one memorizing verses from the "Bread of Life" box.

We do believe that the family devotion period, coupled with Scripture memorization and regular attendance at morning worship services, Sunday school and prayer meeting, provided

a good foundation for their later experience as they entered school. In addition, the family attended young people's Bible conference and other evangelical Christian gatherings where the children found that there were other families who believed the same Christian doctrines which they learned at home. We believe this helped stabilize them through their formative years when their school companionships might have had a tendency to lead them away from the Lord.

ARTHUR ANDERSON, DEAN OF MEN AND INSTRUCTOR, OAK HILLS CHRISTIAN TRAINING SCHOOL, BE-MIDJI, MINN.—So far our children have all been schooled in rural areas where we feel it is far less difficult for a child to become acclimated than in large city schools.

As we look back it seems to us that their greatest problem has been in connection with teachers. So far as we can recall, all of them have been unsaved. Naturally their ideas about faith, the Bible, standards of dress and morals and the like have quite often clashed with the ones we tried to present in family altar time and at other opportune occasions. When these times of clashing ideas have come, we have tried to help the child see why the teacher would say, do or be what the child had noted was different from what he had learned at home.

The Lord Jesus in the life or out of the life makes all the difference; we have wanted the children to learn that, so they could judge aright and kindly. We have encouraged them to pray for their teachers, have done so together in our family altar times and as the children go to bed. We have followed much the same pattern with respect to the children's contacts with the unsaved boys and girls with whom they have played and studied.

The fact that we have been in the public ministry has made it necessary for us to have our children with and among other people from birth. They have not had to break the ice in this respect when they started school. Only one in the six God has given us has been overly [Continued on page 34]

Parents



By H. W. BAILEY

♦ SUCH facts, to me, point to a project for parents, a project which could be both enjoyable and helpful in promoting Christian growth on the part of young people. It would lay the foundations for a time of quiet in the home where deep, lasting truths might be planted and nourished.

The project—that you establish a children's library in your own home. The best place, perhaps, would be one corner of the children's room.

There are a number of ideas which could be worked out. To begin with it might be fun to take the youngsters on a shopping trip to select a practical bookcase which would fit the family budget as well as the available space.

Many stores sell unfinished furniture. The children, and perhaps mother and dad as well, might enjoy staining and varnishing a bookcase as a family project. Or perhaps the children would prefer to paint the bookcase to blend in with some special color scheme.

When the bookcase is ready for use, the real project begins. That is the building of, not a good set of books, but rather a set of good books, the kind Christian writers produce and which are too seldom found on the shelves of our public libraries.

A definite budget might be worked out for the purchase

of new books. (This would be a helpful by-product.) Many children's books can be obtained quite inexpensively. Others more durably bound and expensively illustrated will be lasting additions to the children's library and worth while investments. One or two books a month would soon make a good start in filling the shelves. Friends might contribute to the project on birthdays and other special occasions, and be thankful for knowing just what to buy, too.

Such a growing library might quite naturally lead to a family book time, during which the children could take turns reading aloud, or father or mother might read aloud to the family circle. The family would thus be knit more closely together, its enjoyment of home increased, and its spiritual life strengthened. The value of the project would increase through the years.

While it is true that children of this generation seem destined to grow up in a world which offers even more unsound, unhealthy and unmoral entertainment than in the past, Christian parents would find such a children's library a never failing source of strengthening, health-giving material. From its shelves would come the vital truths necessary to help their boys and girls grow strong and straight, equipped to face the tests of life with faith unshaken.

Mistakes



EVERYBODY knows that the Bible is full of mistakes. They are to be found from almost its first page on through the New Testament. There is no need to argue about it because they are plain and anyone who reads the Bible with care will see them.

So face the facts. There are mistakes in the Bible. And God put them there.

We do not read long in Genesis before we come across a very foolish mistake. Remember Eve and the serpent? God had told Adam and Eve not to eat of the fruit of the tree of the knowledge of good and evil, but the serpent came along and gave a clever twist to God's word. He told Eve that she would not really die, as God had said, if she ate of the fruit of the tree. Of course you know what happened. She ate. She liked the fruit and got Adam to eat.

But what a foolish mistake runs through the whole story—the mistake of doubt. Eve believed Satan and doubted the words of God! How foolish of anyone to go to anyone else when you already have God's word. But that is the mistake Eve made.

Of course Satan gave her only half a

truth. He said she would have the knowledge of good and evil, but he did not tell her that she would not have the power to do the good and abstain from the evil. The tragic result is known to all. Sin and judgment came upon the human race.

There is nothing ancient about this mistake. Many still make it. We have the Word of God telling of salvation and life through faith in Jesus Christ, but many foolishly doubt God's Word and turn to lies and half truths brought forth by others. God has spoken to us through Jesus Christ. Let us listen and obey.

♦ IN Luke 12 we read of a very common mistake. There was the rich fool who wanted bigger and bigger barns filled with more and more goods. He desired the possession of things more than the possession of a Saviour. He wanted goods, but not God. He placed all his confidence in life's temporalities, while he ignored eternal realities.

This fellow was really up to date. We find him in every town, on every street, in every business. His mistake is made every day as men sell their eternal souls for possessions that turn to ashes in their hands. The Bible tells us of this mis-

take, and it also says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Go back to the Old Testament again. Remember Jonah? In the record of his experience we find a most dangerous mistake. God told Jonah to go to Nineveh, but Jonah had other ideas. He set sail for Tarshish. God said go east, and Jonah went west. Here is a mistake of disobedience. Poor Jonah had some rough experiences before he realized the gravity of his mistake, and then he went to Nineveh.

We need not look far to find modern Jonahs. God tells all the world that only the way of the cross leads home. But look at the cults today which tell men there are other ways. God tells His own that they are to be witnesses and ambassadors for Christ. But look at the silent Christians in every church. God tells us He wants messengers to go to the uttermost part of the earth with the gospel. But think of those who have turned their backs upon God, like Jonah, and settled down to the ease of home while many perish without Christ. Oh, that men would go God's way and follow the leading of the Holy Spirit always—

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Have you found them?

in Your Bible

By JAMES A. DILLON



follow to salvation, to full surrender, to real service. Look out for Jonah's mistake, the dangerous mistake of disobedience.

♦ THERE is a sad mistake in the record of the life of Jesus. Mark 10 tells about it. A young ruler had come to Jesus, and He had called him to sell his goods, give to the poor, and follow Him. But we read that this man "went away sad." He was content with a superficial religion. He did not fully believe Jesus. Our Lord showed him that he had broken the first commandment by putting his possessions ahead of his God. But though he was an earnest seeker, he was not a true believer. His great mistake was his failure to believe in Jesus Christ and to obey Him. In his disbelief he went away, sad. No one today will find any real joy in life until he finds it in Christ. The mistake of unbelief is tragically present today. But true joy is found only in fellowship with Jesus.

A tragic mistake is recorded for us in Matthew 26. It tells of the role of Caiaphas in the trial of our Lord. Here was one who by training and tradition should have stood forth to defend Jesus as his Messiah, for he knew the Hebrew

Scriptures, and of all men this priest should have known that Jesus was the Messiah of Israel. He should have bowed and worshiped, but in his tragic disloyalty he plotted and planned the death of the Saviour. He and his fellow priests urged the crowds to cry "Crucify him," when Jesus stood in Pilate's judgment hall. He arranged the false witnesses against Christ. Yet he posed before Israel as God's priest! What tragic disloyalty, what spiritual treason we see here. God help us to turn away from such as this!

At the trial of Jesus we see another fatal mistake, a mistake of decision. Remember that Pilate released Barabbas and turned Jesus over to be crucified. Pilate confessed that he found no fault in our Lord, yet he followed the world and the cry of the mob instead of the truth. He made a decision he thought would please men, but ignored the will of God. He overlooked the fact that to please men one must be at enmity with God. The popularity of the wrong way does not change its end. It is fatal to please men at the expense of spurning the will of God. This was a fatal mistake for Pilate.

The story of the wise and foolish virgins (Matt. 25) makes plain a needless mistake. It is the mistake of delay. Remember how the foolish virgins slept on and failed to use the opportunity to prepare their lamps for the coming of the bridegroom? Then when the door was shut, when the opportunity was lost, they clamored for admission—but it was too late. Lost opportunities can never be recalled. When God shuts the door on the day of grace, it stays shut. Now is the day of salvation. Now is the accepted time. Are you making this tragic mistake as you put off receiving Christ as your Saviour?

♦ MORE than one hundred years ago Hastings' *Emigrant's Guide to Oregon and California* was being sold in the East. Those who bought and read the *Guide* knew that the author suggested a

trail to California that cut south of the established Oregon Trail. It led through Utah, past the Great Salt Lake and over the Salt Desert to the Ogden River, then through the Wasatch Mountains to the Humboldt River, and thence to California. But what they did not know was that Hastings himself had never seen the Humboldt River, the Great Salt Lake, or the Salt Desert of Utah. For neither Hastings nor anyone else at that time had taken the trail he recommended in the *Guide*.

In 1846 the Donner Party traveled west over Hastings' Cutoff. Veteran trappers and mountaineers argued against their going, but the party went ahead. Leaving Fort Bridger with twenty-three wagons and eighty-seven people, they soon found Hastings' recommendations to be tragic errors. Distances were greater than indicated, obstacles more difficult. Death traveled with the party. Winter trapped them in the Sierras. All possessions were lost and forty persons lost their lives. Two rescuers from California also perished. Some survivors were reduced to cannibalism in order to endure the rigors of the winter.

Death, tragedy and disaster were the results of their great mistake. They took the wrong trail. They heeded an ignorant voice. They were deaf to the men who knew the truth. And they paid the price of their folly.

The Bible tells of mistakes, too—mistakes of doubt, of greed, of disloyalty and unbelief. Each one is recorded with all the authority of God to be warnings to all who tread in life's path. Profit from these mistakes. Turn away from the peril of unbelief, disobedience and delay. Turn instead in simple and obedient faith to the One to whom all Scripture points as the Saviour of all who trust in Him. He is the Way, the Truth and the Life (John 14:6). And He has said, "Him that cometh unto me I will in no wise cast out" (John 6:37). END



Levine photo from Monkmyer

For Those Who Sleep at Prayer

By

J. C. MACAULAY



If you are troubled with sleepiness at prayer time, take heart. You are not alone in that affliction. Peter, James and John almost missed seeing the glory of the Lord Jesus on the Mount of Transfiguration through being "heavy with sleep," and they utterly failed the Lord in Gethsemane by succumbing to sleep when He told them to "watch and pray."

But do not take too much comfort from the disciples. Rather remember that their Gethsemane sleep completely unfitted them for what followed. And especially Peter! The test was too severe for one who had slept when he ought to have been praying. First there was the act of haste, when he drew his short Galilean sword on Malchus. Then there was the following afar off, as of a man who wanted to catch up with Jesus but was afraid, and who wanted to run away but was ashamed, and consequently was dazed and confused. Then came the wretched attempt to act composedly in the presence of Jesus' enemies, and finally the threefold denial, even with oaths and curses.

No, instead of taking comfort from sleeping Peter, rather take warning. True, our Lord was most kind and tender when He said, "The spirit truly is willing, but the flesh is weak." But that indicates that the flesh was in control instead of the spirit. So at the root of Peter's sleep was a spiritual condition. It may be so with you.

If only we were alive to all that prayer means—to whom we are drawing nigh, the vast issues at stake, the amazing privilege of such approach to the throne of grace—we should engage in the holy exercise with more keenness than the businessman brings to a million dollar transaction, or the lawyer brings to his biggest "case," or the surgeon brings to his most delicate operation.

Having said that, I still remember the weakness of the flesh. I ought to, having had sufficient acquaintance with it. While, therefore, facing the spiritual implications of the condition, I offer a few practical suggestions with which to combat it on the physical side.

1. In the first place, if you are given to sleepiness at prayer, do not assume a posture that would encourage it. For instance, do not rest your head on your arms on your bed as you kneel. In that position you are courting sleep rather than combatting it. Rather kneel with your body upright, or even stand on your feet. Remember that posture, while it counts for something, must always be subservient to the spirit, and to practical ends.

2. Another simple plan is to pray aloud. If you are a sensitive soul, you will at first be afraid of your own voice. Personally, I find it easier to lift my voice before a thousand people than to lift it in a room all by myself. But even the discipline of breaking through that barrier will prove helpful. This can be practiced, of course, only where it will not be disturbing to others.

3. If sleep seems to be creeping over the frame, get up and pray as you walk back and forth in the room, or seek out some place where you can walk more than two steps in one direction. When we lived in Wheaton, Ill., our upstairs hallway was long. Many a time I prayed back and forth the length of that hallway. Bishop Handley C. G. Moule regularly practiced his devotions as he walked up and down the long path of his garden in Durham. When I told my friend, Dr. Philip E. Howard, Jr., editor of *The Sunday School Times*, of this habit of the good bishop, he remarked that he would be afraid to attempt it, for he is such a lover of birds that every move in a bush or flash overhead would draw him away from prayer to "consider the fowls of the air." Perhaps we should have to build cloisters for the ornithologist! But certain it is that perambulant prayers are better than somnolent prayers.

4. If talking or walking will not an-

[Continued on page 55]



Remains of Babylon's walls. Their silent message: "For every purpose of the Lord shall be performed to make...Babylon a desolation..."

STONES That Speak

GOSPEL-SCIENCE films produced and distributed by Moody Bible Institute have won the interest and respect of peoples around the world—are even now carrying on an effective ministry in English and some 14 foreign languages. This fall, however, the Institute is releasing an altogether different type of film, *THE STONES CRY OUT*, emphasizing fulfilled prophecy. The film is narrated by Dr. William Culbertson, who with Dr. Irwin A. Moon, of the Moody Institute of Science, spent a number of weeks in the Middle East gathering the unusual background material and photographing scenes such as most Christians would otherwise never see. What is included in *THE STONES CRY OUT* and what does it prove? Dr. Culbertson gives the answer, replying to the questions on the following pages.

The editor answers questions you might



Dr. Culbertson with map showing location of Jerusalem's prophetic Golden Gate.



Jerusalem's Golden Gate as it is today. "This gate shall be shut . . . and no man shall enter in by it...it is for the prince," declares a 2,500-year-old prophecy.

What is the thinking of Moody Bible Institute in bringing out a film on archaeology and the fulfillment of prophecy at this particular time? Is there a special reason?

Yes, there is. The Word of God tells us clearly that the land of Palestine in general and Jerusalem in particular will have a very central spot in end time events. In these days when many of us believe we are moving very rapidly toward the end of the age, the remarkable fulfillment of prophecies relating to this area are especially interesting and significant. Of course the explosive nature of the situation in the Middle East also constrained us to make the film while the historic places involved were still accessible.

What are these various places involved? Or perhaps we should ask what prophecies are touched upon in THE STONES CRY OUT?

Those concerning Petra, the ancient city of the Edomites which God said would be made a place of desolation; Babylon, the mighty city of Nebuchadnezzar that prophecy foretold would be brought to ruin, and Tyre, the Phoenician city which prophecy declares would be made a bare rock, a place for fishermen to spread their nets. The film also presents one of the most interesting prophecies concerning ancient Jerusalem—the one about the Golden Gate which Scripture says would be shut and reserved for the prince.

Is there any particular part of the film that to your way of thinking is especially interesting and significant?

Petra, of course, is tremendously impressive—as are Babylon and Jerusalem. But I think both Dr. Moon and I were especially impressed by what we saw at Tyre where a changed coastline is linked with prophetic fulfillment.

In what way, Dr. Culbertson? Would you explain?

Well, the Tyre of today is situated at the end of a peninsula. At first glance the very fact that there is a city called Tyre today would appear to indicate that prophecy had not been fulfilled, for the Word of God says that Tyre would not only be destroyed, but that it would never be rebuilt. In fact, God said that the very stones of the city would be scraped up and dumped into the ocean so that the site of the city would be a rock on which fishermen would spread their nets.

But in spite of appearances, the prophecy concerning Tyre was fulfilled—

Yes, and in a very remarkable way. In Biblical times there was no peninsula as there is today. Tyre was located on the mainland. Opposite there was an island a short distance off shore. In accordance with prophecy, Nebuchadnezzar did bring an army against the city, but after a siege of thirteen years the people withdrew with their possessions to the island where they were safe because the invaders had no boats. Later the people on the island built underwater fortifications to prevent an attack by boat.

Then did Nebuchadnezzar destroy the city they left behind?

No, that was the work of Alexander

the Great some two hundred years later. He had boats, but they were useless because of the underwater obstacles built by the people on the island. So he dismantled the old city of Tyre, dumped its stones and debris into the water to make a causeway, and marched his army over to capture the island. Later, of course, the causeway filled up with sand and became a peninsula, while the site of old Tyre remained a bare rock on which fishermen today spread their nets, exactly as foretold by God's Word.

Did you find the same type of fulfilled prophecy at Petra?

In general, yes. There you have an incredible city, beautiful even in ruins, cut out of solid rock. It was a fortress and a metropolis of the ancient world—seemingly impregnable, yet God said it would become desolate, a dwelling place of wild beasts and birds. Humanly speaking, fulfillment seemed impossible. But when God's time came, a new trade route developed and Petra the proud was drained of her life's blood, eventually becoming a habitation, as prophecy says, for the owl, the vulture and the wild goat.

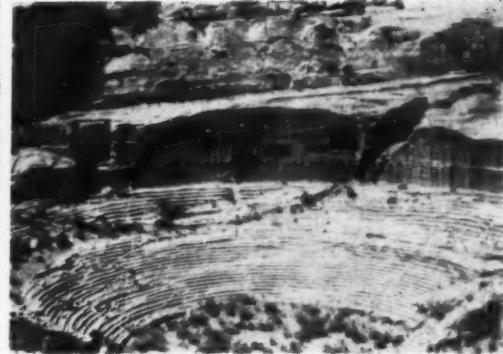
Did you actually see any of these creatures at Petra?

Yes, as a matter of fact we did. One morning we decided to climb the tower-

like to ask about the new Moody Bible Institute film, *The Stones Cry Out.*



Petra's gigantic palace tombs carved out of solid rock. "They shall call the nobles... but none shall be there." Right, amphitheater in Petra hewn from mountainside.



ing hills of the precipice on the opposite side of the narrow valley. On the way up a flock of black goats jumped down past us and Dr. Moon took some pictures. When we finally reached a point of vantage and set up our cameras, the goats were in plain sight below us, climbing up the tiers of the old amphitheater. Of course, Dr. Moon immediately went to work.

Is that scene included in the final version of THE STONES CRY OUT?

Yes. I think it is one of the most effective pictures we took in Petra. The implications are tremendous. Hundreds of years went by after the prophet's predictions and Petra still flourished. The

Romans came and had the amphitheater hacked out of the side of the mountain. Just imagine the reaction if one day while it was filled with spectators someone had read aloud to the crowd the prophecies of Petra's desolation. What raucous laughter there would have been! What ridicule! But Petra today is just as the Bible said it would be—even to the goats. Similarly in Babylon the presence of animals and birds serves to underline the fact that God's Word will surely come to pass.

What, in a word, is the story behind the prophecy relating to Jerusalem's Golden Gate?

This, as many may recall, is the gate

which according to the Word of God was to remain shut awaiting the prince (Ezek. 44:1-3). This prophecy was partly fulfilled 600 years later at the triumphal entry of the Lord Jesus Christ into Jerusalem just before His crucifixion. Soon after, Jerusalem was destroyed. When in 1543 Sultan Suleiman rebuilt the wall, he made the gate, presumably as an entrance to the Dome of the Rock, which the Mohammedans had built on the site of Solomon's temple. It seemed that prophecy would be broken, but suddenly he had it walled up again with blocks of stone.

And this gate is still closed today?

Yes. Four of the city's other gates are in constant use, others are barricaded because of Arab-Jewish tension, but the Golden Gate is walled up, fulfilling prophecy. [Continued on page 66]

Fishermen at the site of ancient Tyre. "And I will make thee like the top of a rock...a place to spread nets." Right, five fulfilled prophecies concerning city of Tyre.



Moody Institute of Science Photos

Unnoticed, neglected,
but greatly needed... there's-

Treasure in Your Hymnbook

By GUNNAR URANG

My preacher friend was visibly upset. "Ever run across the such-and-such hymnal?" he asked, adding, "There are only five real hymns in that whole book!" The previous Sunday, he went on to explain, he had searched the hymnal for an appropriate song with which to close the evening service, but without success. As he had rifled the pages, he had noticed with amazement that the hymnal contained—by his standards—a mere handful of worship hymns.

He was exaggerating—but not much. I have experienced the same frustration (using another popular hymnal) and have noticed the same poverty. I wanted to follow a Sunday morning sermon on a prophetic theme with the well-known "Jesus shall reign where'er the sun." In the book we were using I searched in vain.

Of course not all the trouble is with our hymnbooks. A more significant failure is our neglect of the treasure already in our grasp. We need to use the hymns already within our reach, and especially to rediscover what the hymn can do for us in helping us worship to the glory of God.

I

In general, it seems to me, it is true that the hymnals used most in our evangelical circles are short on hymns of worship, more or less objective hymns about the holiness, majesty, and goodness of God and our adoration of Him for who He is and what He does. Specifically, they reveal serious gaps in certain areas of hymnody.

Metrical psalms, for instance, are practically ignored in many hymn compilations today, in spite of the fact that Colossians 3:16 posits a three-part sacred repertoire of "psalms, hymns, and spiritual songs." It hasn't been too long since

certain denominations would sing nothing but metrical versions of the Psalms. These compositions, one must admit, were often doggerel verse set to dull tunes. This fact, however, does not excuse our present neglect of psalm singing. We would do well to reinstate in our hymnals some of the metrical settings of the psalms by Watts—"The heavens declare Thy glory, Lord," for example—as well as Milton's "Let us with a glad-some mind" and some from the later versions.

The greatest names in English hymnody, Isaac Watts and Charles Wesley, are often meagerly represented in our hymnals. How many congregations get to sing "Give to our God immortal praise" or "Join all the glorious names," or even "Ye servants of God, your Master proclaim"?

And we slight the translations of ancient hymns and German hymns. Our shortage of Easter hymns could be remedied nicely by the inclusion of the Greek hymns "The day of resurrection" and "Come, ye faithful, raise the strain" and the Latin hymn "Welcome, happy morning." Among the very greatest expressions of praise are such German hymns as "Praise to the Lord, the Almighty."

There is more treasure, then, to be had for the searching. Our hymnal compilers could well take advantage of this opportunity. We have felt the limitations of hymnbooks compiled on the basis of hymn-popularity polls. We need now

some hymnals which have been put together with an eye to the value of the hymns themselves as expressions of worship and to the spiritual needs of the people.

II

Gaps notwithstanding, some of our hymnbooks contain a goodly number of fine hymns. Our congregations leave too many of these untouched. It is plain that we need to make use of what we have.

Why do we shy away from certain worship hymns? Here and there we find well-meaning Christians who unreasonably associate the more objective hymn with modernism or dead orthodoxy. There are others who simply cannot absorb the solid spiritual "meat" of the profound hymns. Finally, there are the many who judge a hymn by its tune. In an age permeated with cheap popular music the average man is inclined to call the more austere hymn tune "draggy and dull."

What then are we singing? We do sing hymns of course. But to some folks the word "hymn" refers only to something composed during or after the lifetime of Fanny Crosby. And we limit ourselves to "old favorites" until familiarity breeds, if not contempt, at least lack of sensitivity to the message. We sing many gospel songs, some of which contain shallow words and "bouncy" music. We over-emphasize subjective hymns and songs—those which deal almost entirely with

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my feelings as a Christian, how much I am thrilled with Jesus, the kind of melody in *my* heart—and pay little homage to a God who is "high and lifted up."

There is nothing wrong with singing a shallow song. But using nothing but shallow songs indicates a shallow experience. Gospel songs are of great value in the soul-winning ministry. But there are songs in which we can get so lost in the obtrusive rhythm that we lose the message of the words.

Subjective hymns are good in themselves. The stress on a personal conversion experience and on personal devotion and piety is part of the Pietistic heritage and a vital sinew of evangelical Protestantism. But too much of the subjective in our singing may produce a religion compounded of much feeling and little fact, of superstructure without foundation, of more heat than light. The pre-eminent problem is the achieving of a proper balance between the simple and the profound, between the familiar and the unfamiliar, between evangelistic music and worship hymns, between the subjective and the objective.

The situation in the musical program of many churches would seem to indicate that the solution to this problem at present lies in the use of more worship hymns—"O worship the King," "When morning gilds the skies," "A mighty fortress is our God," and "The King of love my Shepherd is," to mention only a few. More use can be made also of the profound hymns of devotion—"Jesus, lover of my soul," "Love divine, all loves excelling," "Rock of Ages, cleft for me," "Spirit of God, descend upon my heart," and "Breathe on me, breath of God."

III

Even if we had in one massive volume all the hymns ever written, and even if we made it a point to sing them all, we would still be falling short. The chief problem would still be staring us in the face, the problem of *how* we are to sing. This question is clearly answered for us, in principle, by Paul's declaration, in I Corinthians 14:15: ". . . I will sing with the spirit, and I will sing with the understanding also."

This principle implies something about the nature of the hymn itself and something about the way we should sing. The use of the word "understanding" implies that the hymn must have intellectual content. But if we are to sing with the spirit, this intellectual content must be clothed in language which appeals to the imagination and the emotions. A hymn, therefore, can be neither dry rhymed theology nor vague sentiment, neither all mind nor all feeling.

The hymn tune, furthermore, must reinforce by its associations the message of the words. Music, the language of the heart, emotionalizes the intellectual content and helps us sing with feeling. But the music should not contradict the im-

pression given by the words. Children in school learn to recognize the difference between "skip" music, "march" music, and "rest" music. Can we afford to set serious words to "skip" music, or invest a message about the love of God with the harmony and rhythm of a sensual love song?

It may be objected that the average church member does not consciously analyze what he sings. This is certainly true, but he is affected, nevertheless. I do not have to anatomize the plot and characterization of a pulp novel to have my mind polluted by its filth. There is such a thing as a hymn with a split personality, and schizophrenia—whether mental or musical—is a dangerous abnormal condition.

But the principle concerns even more explicitly our attention and attitudes in singing the hymn. First of all, we must understand what we sing. It is necessary to think. The men and women of our congregations need to get their minds out of neutral and into high gear as they worship through music.

We must also enter into the expression of praise with our whole being. Hebrews 13:15 exhorts: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." As we sing, we offer ourselves to God, our spirits under control of His Holy Spirit. We must understand the hymn, direct our singing to God Himself, and mean profoundly every word we sing.

What do we need to produce singing which will exemplify Paul's principle? A proper appreciation, first of all, of the essential value of the hymn. Although the hymn teaches spiritual truth, it is not primarily a memory device. We do not merely hitch theological concepts to rhyme for quicker learning and longer retention, in the way that we remember the number of days in a month by reciting "Thirty days hath September . . ." And although music does influence our emotions, the hymn is not primarily a psychological means for putting us in a certain receptive mood.

The primary value of the hymn is as

a means of expression. It provides the Christian worshiper with a vehicle for expressing tangibly the love and praise within his heart. This is the glory of the hymn, and this is why nothing musical in the church—neither choir, organ, nor special soloist—can be as important as the congregational singing. Unless we keep this firmly in mind, we are in danger of following the trend of the world in making our churchgoers onlookers rather than participants in worship. In sports we have largely become a nation of spectators. But the pew must never become a grandstand for religious entertainment.

The attitudes of the song leader are important also in producing the right kind of congregational singing. He must be working for spiritual results—this is the main thing. Such an approach rules out the use of hymns merely as a cover-up for the seating of the choir in the congregation before the sermon. It even invalidates the purely psychological use of congregational song to "get the folks in a good mood" for the message. It crowds out any incipient desire for self-glorification. (One wonders about the motives of the over-athletic leader, with his clever tricks and his dogged insistence on loud singing, "just for me.") The Spirit-led song leader will come to the service prayerfully, with the desire to

[Continued on page 62]



You do not know your Lord

unless you know Him as the . . .

Lord of Miracles

By William H. Wrighton

SCIENCE has changed its outlook more in the last twenty-five years than in the previous century. In nothing is this more apparent than in its new view of natural laws. These are no longer considered immutable and deterministic forces which control the universe, but rather as the observed uniformities of nature. They are laws of averages—statistical averages like those used in estimating insurance rates or annuity charges.

The insurance actuary considers the death ratio at various ages and he formulates a law which enables him to make his estimates of insurance cost. But, as there is nothing in this law to cause the death of any individual within the group, so there is nothing in the laws of nature to prevent miracles, for these supernatural acts are not affected by the laws man has created to fit the uniformities he has observed.

Our Lord and Saviour has always been at home in the realm of miracles. Miracles are produced by the direct exercise of the will of Christ, Lord of all being, who is changeless in His character, but living and active as the source and fountain of life and blessedness. He is "Jesus Christ, the same yesterday, and today, and forever."

A member of the faculty of Simpson Bible Institute, Seattle, Wash., Professor Wrighton is a former head of the Department of Philosophy at the University of Georgia. He is the author of several books.

♦ YESTERDAY, Christ was the Almighty Lord of creation. Speaking to the Son, the Father says, "Thou, Lord, in the beginning has laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Heb. 1:10-12).

Creation came from the hands of Christ. The heavens in their glory are the work of His fingers—"the moon and the stars, which thou hast ordained." All the phenomena of the cosmos were made by His almighty power, and from Him the universe of perfect order and sublime design came into existence.

All things in heaven and in earth, visible and invisible, were created by the Son of God, and for the honor and glory of His name. He is the incipient Cause of all things and by Him they all continue to exist.

Preincarnate appearances of Christ revealed Him as the same mighty worker doing wondrously. When Manoah sought to identify Him that he might honor Him, and asked, "What is thy name?" Christ, whom he saw as the Angel of the Lord, said to Manoah, "Why askest thou thus after my name, seeing it is wonderful" (Judg. 13:18, A.S.V.). Indeed, He is Wonderful, Counselor, the Mighty

God, the Everlasting Father, the Prince of Peace.

Christ was there when Israel passed through the Red Sea. He it was who was with them in the cloud by day and the fire by night. His hand gave them bread to eat and water to drink in the wilderness; "for they drank of that spiritual Rock that followed them: and that Rock was Christ" (I Cor. 10:4).

But when the fullness of the time was come, the preincarnate Lord became the incarnate God manifest in the flesh; for God sent forth His Son, made of a woman, made under the law.

The angel Gabriel was sent with a message to Mary in Nazareth to give her the startling announcement that she was to be the much graced mother of the Saviour. In her astonishment she asked the angel, "How shall this be?" And the angel replied, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

The Holy Ghost, the Spirit of Life, who created life in the beginning of the world, now created the physical body of the Lord Jesus. Cause and effect were still operating, but a higher cause had been introduced and a nobler effect had been produced. Great is the mystery of godliness, God was manifest in the flesh.

♦ CHRIST's life on earth began in miracle and His public ministry was marked by miracle. "The conscious water blushed and owned its Lord," a University of Cambridge student said in describing the first miracle of Jesus at Cana of Galilee. The Lord Jesus could have made the wine without water. He could have dispensed with the obedient service of those who filled the waterpots with water. In the beginning of time, He showed He was able to create something out of nothing, but this time He chose to allow human co-operation that He might teach faith not fatalism.

Cana of Galilee again became the place of mighty work when a nobleman asked Him to come to Capernaum to heal a son who was at the point of death. There is deep pathos and pressing urgency in the words: "Sir, come down

[Continued on page 64]

My Burden

DORIS M. WOOD

My cross seemed leaden—surely all through life
This crushing load I could not bear.
Why should my human strength be called upon
To carry such a weight—it seemed unfair?
"Why, Lord, oh, why?" I heard myself implore.
Has not the life I've lived on earth been good?
Why must this burden overwhelm me so?
This cross seems made of oak, or cypress wood.

And then, my neighbor, unobtrusively,
Lifted a load which shamed me—as it should.
I ceased complaint—in silence bore my cross,
And found its weight like balsa wood.



The Superintendent's Stethoscope

A check list for analyzing and strengthening your Sunday school

By the authors of "Chart for Better VBS Teaching"

Nels M. Andersen, Arthur T. Allen

and Marjorie M. Chan

PUBLIC schools make elaborate preparations before opening their doors each fall in order to provide the most effective teaching. Personnel, methods, equipment—all come in for careful checking and rechecking.

But how about your Sunday school? Have you ever wondered what are its strong points and its weaknesses, how it

might be strengthened? The following check list is like a stethoscope to be used by the Sunday school superintendent, the pastor or the director of Christian education in finding the heartbeat of his Sunday school, in making a correct diagnosis of its ills and in taking steps to effect a cure. Try rating your Sunday school on the basis of the points below.

Attitude Toward Improvement

HEARTBEAT
Good Avg. Slow

How slow or fast is my school in:

1. Creating confidence in our ability to improve conditions?
2. Creating a desire in teachers to try newer and better ways of teaching?

Organization

How slow or fast is my school in:

1. Making long-range plans for each department and for the school as a whole?
2. Finding the weak points in each department and in strengthening them?
3. Using personnel and equipment to the best advantage?
4. Adding new members and bringing back old ones?

Leadership

How slow or fast is my school in:

1. Recruiting and training new teachers?
2. Using regular teachers' meetings for improving instruction?

HEARTBEAT
Good Avg. Slow

3. Taking advantages of new and improved methods of teachings?
4. Helping new teachers with lesson plans, etc.?
5. Providing reference materials and equipment for teachers to use?
6. Working out differences among the workers?

Administration

How slow or fast is my school in:

1. Defining duties and responsibilities of each worker?
2. Selecting staff members?
3. Securing workers' responses and acting upon them?
4. Securing punctual attendance of the potential membership of the Sunday school?
5. Grouping, grading, classifying and promoting pupils accurately for best teaching results?



How successful is my Sunday school in offering pupils a well-balanced program of Bible study, worship, fellowship and service? Luoma Photo

Program

How slow or fast is my school in:

1. Providing a well-balanced program of Bible study, worship, fellowship, and service for each member?
2. Enlisting each member in this program according to his own abilities, needs, and interests?
3. Seeing the program of the Sunday school as a whole rather than as isolated classes and departments?
4. Reaching out into the community for new members, workers, and fields of service?
5. Using every day in the week for Christian growth?
6. Putting into practice in daily life the Bible lessons learned and the Christian principles studied?

HEARTBEAT

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Plant and Equipment

How slow or fast is my school in:

1. Decorating and redecorating classrooms and other facilities so that the church is a truly pleasant and beautiful place?
2. Maintaining and repairing church facilities?
3. Providing space, lighting, and equipment for each class and department?

HEARTBEAT

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Worship

How fast or slow is my school in training pupils in the elements of worship—praise, prayer, Scripture reading, giving, sharing, serving, listening, etc.?

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Recreation

How fast or slow is my school in developing Christian recreation for the enrichment of personality from toddlers to elders?

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Home-Church Relations

How slow or fast is my school in developing a program of home-church activities—Parent-Teachers Associations, Family Nights, visitation in every home in the community, class or departmental foster parents?

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Follow-Up Ministry

How slow or fast is my school in:

1. Reaching and following up newcomers in the community?
2. Keeping new pupils interested in the church and the church interested in them?
3. Following up both absentees and prospects?
4. Attaining the scriptural goal of Christian education—the man of God completely equipped unto every good work (II Tim. 3:17)?

END

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Curriculum

How slow or fast is my school in:

1. Sharing with all pupils the great heritage of sacred literature, church and missionary history, church art, music, etc., in a well-planned program of study?
2. Providing opportunities for using these treasures in the program of the church?
3. Building a well-stocked church library of books, periodicals, and teaching materials?
4. Developing missionary vision in each member through missionary education and service projects?

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In the Study

By WILBUR M. SMITH



Dr. Smith

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The Tragedy of It

In the current issue of the quarterly *Religion in Life* (Summer, 1954), which is edited, for the most part, by leaders in Methodism in our country, the first thirty pages are assigned to the general subject, "Christ the Hope of the World." This section embraces three articles by three professors in our theological seminaries, two of whom are internationally famous.

The first is by Dr. Kenneth Scott Latourette, Sterling professor emeritus of Missions and Oriental History at Yale University Divinity School, and probably the greatest authority today on the subject of Christian missions. The second is by Dr. Reinhold Niebuhr, professor of Applied Christianity and dean of the faculty at Union Theological Seminary, New York City, and author of the most widely read theological works of our generation produced by an American scholar. The third is by Dr. S. Ernest Stoeffer, professor of Church History in the School of Theology of Temple University, Philadelphia.

The pitiful thing about all three of these articles is that there is no hope of the second advent of Christ at all. If there

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September, 1954

is any hope at all here, it is that of the Church quickening the world. In fact, unless I have missed it after two careful readings, there is not a single reference to any passage in all the New Testament in which Christ is spoken of as our hope; nor is there any reference to any statement in the New Testament that Christ is coming back again.

Professor Latourette bases his hope strictly on the winning of the world by the Church. He says that the hope of which we are sure is not only in movements, but also in individuals "through lives made radiant through Christ," and then concludes, "History does disclose Christ as the continuing source of movements which are affecting more and more of mankind, and of lives which are, as He said they would be, the salt of the earth and the light of the world."

It is significant that Dr. Niebuhr, who read Professor Latourette's statement before it appeared in print, rejects this whole argument. While he admits that most Christians will count Dr. Latourette's thesis as their hope of the world, he insists that "the claim that the Church is becoming increasingly potent in our day is certainly open to doubt." He rightly points out that "the New Testament eschatology assumes that human history will be fragmentary and contradictory to the end, that the worst form of evil, the Antichrist, will appear at the end of history, and that the final victory of Christ will therefore come not in history but at the end of history." Professor Niebuhr further observes that "the modern substitute for Christian eschatology which was once so plausible has become more fantastic than the Christian hope of the Parousia of Christ"—but he does not say that our hope is in the return of Christ.

The conclusion of Dr. Stoeffer's article brings us back to the position of Dr. Latourette: "Courageously the Church must inspire men to move toward the realization of the noblest dreams of which, under the guidance of the Spirit of God, a given society at a given point in history has become aware." And so our hope is reduced to a dream. All this comes at the end of the most tragic forty years of history that the earth has seen; for men still refuse to embrace the New Testament assertion that the only hope for this world is in the return of Christ, and continue to set up, instead, these fanciful speculations.

This would not be so great a tragedy if this were only the view of these three men, distinguished as they are, but how many thousands of divinity students have imbibed these very concepts, and through them, hundreds of thousands of those who enter the house of God on the Lord's Day to have their own views of Christian truth molded by those who stand in the pulpit speaking from the Word of God.

A Secular Voice on the Future of the World

THE most notable book discussing the future of mankind from a secular standpoint that has been issued by an American for many years has just been published by the Viking Press (New York), *The Challenge of Man's Future*. The author is Professor Harrison Brown, a distinguished member of the faculty of the California Institute of Technology in Pasadena, and writer, when the first atomic bomb was dropped, of a small but widely read book, *Must Destruction Be Our Destiny?* Through the kindness of the publishers, I would like to quote from three different portions of this book, without comment.

Only a cursory investigation of the present position of machine civilization is needed to uncover the fact that it is indeed in a very precarious position. A cosmic gambler, looking at us from afar, would in all likelihood give substantial odds in favor of the probability that it will soon disappear, never again to come into existence . . . (p. xi).

Humanity is now experiencing the most rapid transition of its history—a transition that has been far more rapid than that which took place following the introduction of agriculture and the spread of urban civilization . . . The development of atomic and hydrogen bombs makes it appear likely that groups of men could, if they wished, or were driven to it, annihilate the greater portion of humanity. The fact that this great power is now in the hands of men has led many persons to believe that war is the greatest danger that mankind faces during the years ahead—and indeed this belief appears to be well founded . . . (pp. 64, 65).

The possibility of man's eliminating war as an instrument of national policy indeed appears remote, and to the extent that this is so it seems likely that industrial civilization is doomed to extinction (p. 235).

If these lines had been written by a student of the Scriptures at the dawn of our century, they would have been marked as coming from an extreme pessimist or one mentally unbalanced. But coming out of the scientific atmosphere of Cal Tech, resting upon a careful examination of many of the underlying factors of contemporary civilization, the words will no doubt find lodgment in the hearts of many who do not know the Word of God. Incidentally, the chapter on energy (Chapter V, pp. 149-186) is the finest discussion of this subject with which I am acquainted in contemporary literature, and throws a great deal of light on the meaning of the word *power* as it relates to the last days.

Some Notes from a Rare Prophetic Journal

THE prophetic periodicals of the nineteenth century—for the most part published in England—have always fascinated me. Some of those published between 1840 and 1860 are exceedingly rare, and at the same time are filled with treasures of prophetic interpretation. A set has just come to me through a bookseller in England which, if the *Wilson Union List of Serials* is correct, is the only one of its kind in North America. I refer to the periodical bearing the simple title, *Things to Come*, which began publication in 1895. This was edited by the famous Bible student and writer, E. W. Bullinger.

I realize that Bullinger has brought considerable confusion to many people by his extreme dispensationalism, and has held views on some matters which to me were fantastic and contrary to the clear, continuous teaching of the Church of Christ. This, however, does not prevent our finding great help in many of his writings, such as *The Companion Bible*, and his magnificent work on the eleventh chapter of Hebrews. So also in this periodical, where are some of the best treatments of certain aspects of prophecy which can be found in any journal issued at the close of the nineteenth century. My own set begins with Vol. II, 1896, and continues without a

break through Vol. XIV, 1908. Dr. Bullinger died in 1913, so I would assume that the series extended beyond the last volume that I have.

In these volumes are the names of some of the great Christian writers of that day—George C. Needham, Andrew Murray, Charles H. Spurgeon, W. Graham Scroggie, and D. M. Panton, the last two men still being contributors to Christian literature today. In two areas of Biblical interpretation, these issues contain, in my opinion, the richest material available anywhere at the time of their publication, that is, in the development of the various activities of spiritualistic societies, and marks of apostasy in the churches of Great Britain, with some very important letters from correspondents in America on these subjects.

In spite of the fact that probably no reader of Moody MONTHLY will be able to consult these volumes, it may not be out of order for me to call attention to a few things that are here, in the event that someone, in investigating any of these topics, should have the opportunity of opening these pages. In Volume II is the finest discussion of the first chapter of the Book of Revelation that I know of, "The Scheme of the Apocalypse as Deduced from the First Chapter" (pp. 8-10, 26-29), by no less a Biblical scholar than Dr. G. H. Pember. There is also here a reference to an article by Gladstone of which I had never heard before, appearing in *The XIXth Century* for September, 1894, "Mrs. Besant on the Atonement." This I must read.

In the same volume Canon Fausset, co-author of the great Jamieson, Fausset and Brown Commentary, has an illuminating article on Psalm 102:13, "Jehovah's Set Time for Mercy Upon Zion." It is interesting to note what Canon Fausset has to say about the condition of the Jews back in 1896:

The signs of the times as to Israel and Palestine are most striking. In former years there have been fulfilled many of the foretold signs. But the peculiarity of our age is that these general signs are for the first time attended with the special signs of Israel's revival . . . The Hebrew language is becoming vernacular, and Hebrew literature is part of the national movement in young Israel . . . There are twenty-four Jewish colonies now in Palestine.

Dr. Fausset should be living now!

Dr. A. J. Gordon made a noteworthy contribution to Volume III in his article, "Second Advent Doctrine" (pp. 7, 8). Volume IV includes an invaluable discussion of the evil of setting dates, in which Dr. Bullinger has gathered together seventeen different predictions of the Rev. Michael Baxter appearing in the widely read periodical, *The Christian Herald*, on various occasions, every one of which subsequent events disproved.

In Volume VI is a long article on "Spiritism the Forerunner of Antichrist" (pp. 46-48), and in Volume XI, a section on a subject I have never seen mentioned elsewhere, "Dean Burdon's Method of Bible Study" (pp. 19-21).

Volume VIII contains photographs of both sides of what was then called the Zionist Medal. On one side appears the phrase, in Hebrew, from Ezekiel 37:21: "Behold, I will take the sons of Israel from among the Gentiles and I will bring them into their land." On the opposite side is an allegorical picture in which prophecy is depicted as an angelic figure bringing a divine message from heaven. A Jewish man is portrayed seizing his wife's hand and saying, "Let us arise and go." Above the head of prophecy are the seven stars. I wonder if anyone reading these pages has in his possession one of these Zionist medals.

One of the most interesting articles in the entire set is an article which, as far as I know, has never appeared in any periodical in this country, "The Turkish Crisis," by Pastor C. I. Scofield (Vol. III, pp. 99-101). It is worth quoting in part—remembering that this was written in 1897:

Now who shall say that this colossal struggle in which all Europe and Asia shall take part is not just now to begin? Everything is ready as never before in the history of the earth. Bound together by railroads and telegraphs and

yet thrust asunder by deep-lying diversity of interest and long-nourished hatreds, it needs but a question which touches the pride of and the interest of all Europe to provoke a universal war.

Within twenty years, the first World War burst forth among the nations of the earth. Dr. Scofield then made a statement which, it would seem, proved erroneous, and should serve as a warning to all of us to keep away from any thought of setting chronological boundaries:

We may be about to witness the opening act in the stupendous drama. It may be postponed for a time, but it does not seem likely. Everything indicates that the next war will be the conflict which forms the first event in the series making up the "great tribulation," the other terminus of which is the glorious advent of Jesus as King over all the earth. If indeed that first act is now to begin, then we are within seven years of the establishment of the millennial kingdom.

Mr. Ware Tries Again

On May 2, 1933, A. E. Ware of London advertised in the principal newspapers of that city a meeting at which he promised to make a very important pronouncement concerning the return of Christ. At the meeting, after discussing the apostasy of the Christian Church, etc., he declared that he was about to make what he called "among the most solemn utterances that have ever fallen from human lips," and this is what he said:

With all kindness, with all sincerity, and with all the earnestness at my command, in the name of God—the Father, the Son and the Holy Ghost—I declare to you that I believe that the facts which I have sought to set before you, and which could be amplified a hundredfold if there were time, prove beyond question of doubt that God, who mocks no man, has caused me to come and stand before you positively to affirm and declare that in about forty days from this May 2, 1933—that is, not on June 12 but at some time just before or just after June 12—our Lord Jesus Christ shall rise up from the right hand of God and descend to a point over this earth to gather to Himself, in less than one second of time, every man, woman and child upon this earth who is born of water and of the Spirit.

About two thousand people were at this meeting, and a great stir resulted in evangelical circles from the pronouncement, and from the book which Mr. Ware published at that time incorporating this false prediction.

After twenty years, Mr. Ware has issued, with some "associates" whom he does not specifically name, another book, *The World in Liquidation; the Coming of Christ at Hand* (460 pp.), in which he sets a new date for the return of our Lord, or at least for the end of this age. Not only does Mr. Ware once again indulge in this dangerous practice of date-setting, but he refers to those who refuse to set dates for the great prophetic events to come in the bitter phrase, "the satanically inspired rejection of dates and Bible chronology."

The work is saturated with the most egotistical utterances regarding knowledge and experience on the part of the author that I have ever seen in any book by a Christian believer. In spite of his terrible error of some years ago, he now claims to have "absolutely faultless knowledge of the Bible chronology." This is doubly significant since, in addition to the error of 1933, he admits in this book that until recently he had thought the Lord would return in 1953. But, he says, "we now know of the existence of one further year in the measurements of time leading up to the kingdom." This being so, the seven years of the apocalypse (he says) will be from 1954 to 1961.

At the beginning of his book, Mr. Ware declares that his present calculations are "founded upon an entirely new unveiling of the Holy Scriptures," and, with unbecoming arrogance, continues, "These pages will afford the clearest possible evidence that God has interposed with light from heaven upon the Holy Scriptures, such as has not shone in Christendom for eighteen hundred years . . . We shall be able to unveil the mystery elements of His death and resurrection, in regard to which Christendom has been kept in darkness

for 1800 years."

Over and over again the author speaks of the little group which has been meeting in his house, made up of six, and now four members, as being a company to whom alone God has given the truth for our generation. What egotism is revealed in this: "It was to a 'church' in the house of the writer that our Lord turned when having rejected the assembly of His witness on the earth."

Some of the fanciful ideas here set forth, in addition to the date-setting, are that the two hundred cubits of John 21:8 represent the last two hundred days of our age, and that the number 153, referring to the fishes, was a prophecy of the number of people that attended Mr. Ware's meeting on November 25, 1932. The book is interspersed everywhere with chronological tables, which I myself am not able to understand, so complicated are they, with one period juggled with another, wholly out of order.

I was sent a copy of this work by a person otherwise unknown to me, who enclosed also a very gracious letter speaking of the great blessing he had received at the Billy Graham meetings. Over and over again since reading this volume I have asked myself a question: How can one account for this strange contradiction—that a man who has devoted twenty years to the study of the Scriptures, who loves the Lord Jesus Christ truly—and that we cannot doubt—who believes the Holy Scriptures to be fully inspired, and who is looking and longing for Christ's return, should manifest such arrogance and egotism regarding himself, wholly contrary to the spirit of humility which the New Testament commands, and then should so distressingly blunder in setting dates, in 1933 and again for 1953, contrary to the warning of the Word of God and to the general teaching of the Church of Christ?

I am not sure that I have an answer to this question, though a number of them have come into my mind which I am not going to set forth here. But to all believers the book must serve as a real warning not to go beyond the Word of God. There is one sentence in the work that the writer should more seriously take to himself: "It is a fearful thing to propagate false interpretations of Holy Scripture . . . All false interpretations are caused by people using the Bible to make it support ideas which have emanated from their natural minds."

"If by Reason of Strength They Be Fourscore Years"

PERHAPS it is because I recently celebrated a birthday—which would seem to imply that I am much older than I once was—that the continued intellectual activities and interests of men many years my senior have impressed me during the past few months. They have been a rebuke to me.

For example, in the current issue of *The Journal of Biblical Literature* (June, 1954) Dr. Charles C. Torrey, for many years a professor at Yale University, and the author of many notable works in New Testament interpretation, has an article on Proverbs 30, and Dr. Edgar J. Goodspeed has ten pages entitled "Some Greek Notes," in which he shows himself to be abreast of the most recent literature pertaining to the subject discussed. Dr. Torrey is now ninety-one years of age, and Professor Goodspeed, eighty-three, and both are still vitally interested in Biblical problems. These two men are liberals in their thinking, and I am not here endorsing what they have written, but only hoping that, should the Lord tarry and spare my life on this earth, I may be as keenly interested in Biblical interpretation at such an advanced age.

In the secular world, opening *Time* magazine, I find that Toscanini, eighty-seven years of age, in directing the NBC Orchestra, not only showed himself still the greatest orchestra conductor in the world, but was able to detect an error in the singing of one of the grand opera soloists which she herself had not noticed in twenty years of rendering this particular composition.

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A Strong Cry from Indo-China

HERE has just come to my desk Circular No. 27 from my beloved friend, the Rev. Gordon H. Smith, for many years a gifted and successful missionary of the Christian and Missionary Alliance in Banmethuot, Viet-Nam, Indo-China. From this communication I must place before my readers some of the most burning lines I have come upon in a missionary letter for a long while. Strictly speaking, this does not belong in a section called IN THE STUDY, but if our hours in the study are not matched by hours of prayer and witnessing for Christ, then we are of all people the most selfish.

tribal areas. Over the radio on my return I heard music from America—young people singing, "We've a Story to Tell to the Nations," and "I'll Go Where You Want Me to Go," etc. But it all seems such a mockery. I switched it off. What more do we missionaries have to do to get these people evangelized? Do people take our reports seriously, or are we just "enthusiasts"? We write books, make sound films, send thousands of letters and circulars; we spend our furloughs pleading for help, without a day's rest, and yet these people wait . . . the Stiengs and the Mnongs go out into eternity without Christ, while the church at home glibly sings the missionary hymns. Is it fair? I dare some of you young people, some of you church boards, to consider this stark reality.

New Light on the Ministry of D. L. Moody

In my *Annotated Bibliography of D. L. Moody* (published by Moody Press in 1948), I called attention to the fact that no biography of Mr. Moody thus far written gives any appreciable consideration to his three visits to the Pacific Coast. This hiatus in Moody literature has now been in part filled in. Dr. Rollin W. Quimby, professor at the Santa Barbara College of the University of California, has written an article, based on exhaustive research, "The Western Campaigns of Dwight L. Moody," in which this subject is investigated for the first time.

These three trips were made in 1880, 1889, and the year of Mr. Moody's death, 1899. The article appears in *Western Speech*, March, 1954, copies of which may be obtained from Dr. Upton S. Palmer, Santa Barbara College, Santa Barbara, Calif. Single issue, \$1.00.

Included in the discussion is a new name, at least to me, among the outstanding workers in the Moody campaigns, Miss I. A. Boole, a gospel singer brought to Pasadena from San Francisco by Mr. Moody in his second campaign. Also, there appears in Dr. Quimby's very full notes the title of a book which I have never seen, and which is not available in any of the great libraries of the Middle West or the East, *Bible Readings Delivered in San Francisco and Oakland by D. L. Moody, and Selections From His Sermons* (San Francisco, 1881). If any of my readers should happen to possess a copy of this work, and would like to dispose of it in sale, I should be very glad to hear from them.

The Tragic Decline of Faith Among Leading Scientists

In the June, 1954, issue of *Fortune*, which has one of the most aristocratic subscription lists of any periodical in the United States, is an article of great significance, "The Young Scientists," by Francis Bello. One hundred and four of

the leading young scientists of America were sent questionnaires covering a number of subjects, including their personal religious convictions. The result of the religious aspect of this questionnaire is alarming indeed.

I have often said that it does not bode ultimate good for mankind—and certainly not for the Christian faith—to have so many unbelievers among the great scientists of modern times. In this group must be included the Curies, who discovered radium, from which great benefits have surely come; Thomas Edison, one of the greatest inventors of all times; Albert Einstein, and many others.

The statistics set forth by Mr. Bello reveal that 5 per cent of the parents of these scientists were of the Roman Catholic faith: none of the sons is so identified. Of the Jewish scientists—of which there is a far greater number, proportionately, than of Gentiles—29 per cent of the parents were more or less inclined to the Jewish faith, but only 9 per cent of the sons were so disposed. Among the Protestants, 53 per cent of the parents had Protestant convictions, as compared with only 23 per cent of the younger leaders in the various branches of science. Finally, while only 8 per cent of the parents were said to be agnostics or atheists, 45 per cent of their sons so declared themselves.

More than ever before in human history, the destiny of mankind, humanly speaking, is in the hands of only a few men—those who know the deeper secrets of nuclear fission, and are far advanced in higher mathematics, chemistry, etc. If the greater number of these men are absolute unbelievers, it follows that many of them do not have any unswerving standards of ethics and moral life, outside of themselves. When Antichrist appears on this earth exercising power over the intellectual life of man, he will not find any opposition from those who know not God.

The distinguished theologian, Emil Brunner, said in his Giffert Lectures a few years ago that now for the first time we have world-wide atheism. We can go further and say that now for the first time in modern history by far the greater number of leaders in the investigation of natural phenomena know not God.

Magazine Articles of Major Importance

The Catholic Biblical Quarterly, April, 1954. "Israel's Tribes and Today's Frontiers," by Robert North, pp. 146-153. The author's amazing conclusion is that Israel's geographical problems in the land today "reinforce the hypothesis that the precise limits indicated in the Joshua texts are not a theoretical prearrangement but are

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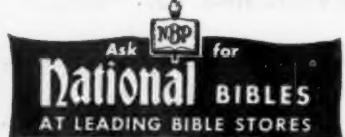
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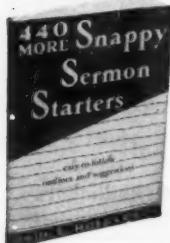
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based on strategical considerations, i.e., are boundaries resulting from actual military struggles over the terrain."

Bulletin of the American Schools of Oriental Research, April, 1954. "Inscribed Javelin Heads from the Period of the Judges," by Millik and Cross, pp. 5-15; "The Evolution of the Proto-Canaanite Alphabet," pp. 15-24. These two articles are of the greatest importance for those who are interested in the origin of the alphabet.

The Biblical Archaeologist, May, 1954. "Ancient Oriental and Biblical Law," by George E. Mendenhall, pp. 26-46.

Journal of the American Scientific Affiliation, March, 1954. "The Bible and Physical Research," by Carl S. Wise, pp. 21-23.

Interpretation, April, 1954. "Joseph Parker," by Ben Rose, pp. 172-187; "The Teaching of Jesus Concerning Stewardship of Possessions," by Holmes Rolston, pp. 142-154.

Eternity, May, 1954. "Can Communists

Kill the Church?" by Samuel H. Moffett, pp. 8, 9 ff. By a distinguished missionary in Korea.

The Christian Scholar, June, 1953. "Christian Scholarship and Christian Hope," by A. R. Eckardt, pp. 126-136.

Union Seminary Quarterly Review, May, 1954. "Billy Graham at Union," by John C. Bennett, pp. 9-14. Here is a revelation of how baffled are the liberals, who have no confidence in the authority of the Word of God, when confronted by such a man of God as Billy Graham. They admit his sincerity and his loyalty to the Scriptures, and acknowledge that he is a gracious Christian gentleman. The author's conclusion is a pitiful confession: "His coming to Union was a very good lesson for us. It may have helped us to realize more vividly what we should have known from church history, that God can work powerfully through men who do not meet all our specifications."

Hymn Story



Luther

Jesus Never Fails

By Al Smith

THE song, "Jesus Never Fails," has been translated into ten European languages and into Chinese. The missionaries on the torpedoed *Zam Zam* sang it while floating in the shark-infested waters of the South Atlantic . . . it was carried into the concentration camps of Germany by faithful witnesses where God used it for His glory . . . in fact, it has become the musical motto of Bible-believing Christians everywhere. Only eternity will reveal the wide scope of assurance and blessing that has come from this little

song, born in the midst of anxious moments, doubts, and deep despair.

The story begins in a little country town in Kentucky. Arthur A. Luther is a guest musician at the little country church. During his stay he receives some very disturbing news from home, hundreds of miles away. Worried and homesick, he sits down at the old square piano in the home where he is staying. He needs assurance. Will God hear him? As his fingers wander idly over the keys, they seem to sing to him, "Art, Jesus never fails." Then more is added to the message and they seem to say:

Earthly friends may prove untrue,
Doubts and fears assail;
One still loves and cares for you;
Jesus never fails.

He accepts this as the answer to his heart's prayer, and before long reassuring news comes from home, "All is well." Meanwhile the song born out of the experience becomes an immediate success. Its message of assurance is soon spread to every quarter of the globe.

Scores of testimonies have come from missionaries, evangelists, and others of the blessing that this simple gospel message has been to them. In these days filled with multiple problems and perplexities, what can better strengthen the heart than this song, which throughout breathes the hope and assurance the Christian needs:

Jesus never fails,
Jesus never fails;
Heav'n and earth may pass away,
But Jesus never fails.

Arthur A. Luther is now pastor of a beautiful little country church in North Collins, N.Y. I am sure he would enjoy hearing from you if his song has been a blessing to you.—Al Smith

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TYRE . . . "I will scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God . . ." (Ezekiel 26:4,5).

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Preparing Your Child for School [Continued from page 15]

timid, but she was the fifth in line and the others having enjoyed school, baited her for it. She loved school from the beginning. Our last one is eagerly waiting for September to roll around so that she can get in on the fun, too.

The children come to us with their problems and questions, and we have learned never to laugh or ridicule them when they come. I have learned, too, that if I am willing to ask their forgiveness for my sins when I have wronged them, they are more willing to tell me theirs or make known their problems to me.

It seems to us, that since the Lord has given us these children to raise for Him, this is our main work. From the coming of the first one nineteen years ago, we have realized our insufficiency in every respect, and with every fresh challenge in regard to their care and growth we have had to look up and seek His grace and strength. We feel that all the victories that we have known in their training through the years have been His victories. All the failures have been due to our bungling and sinful shortsightedness. We still count upon Him for their sake at least to make up the years which the locusts have eaten so that they will not be the losers.

KENNETH N. TAYLOR, DIRECTOR,
MOODY PRESS, CHICAGO, ILL.—In many ways I suppose our problem is different from most parents since we live in a community where the Christian point of view is widely felt, even in our public schools.

Even in our community, however, we are aware that preparing children for school experiences is far from a short-run proposition. Such preparation takes time. Parents cannot do much now about meeting the problems of this fall, but they can begin now to prepare for 1955 or 1967. Such preparation, moreover, is not so much a matter of anticipating specific problems and meeting them in advance, but of preparing children in a

general way for the whole task of Christian living.

Of course to begin with we have tried to give our children a background of respect for authority. We are careful also to fortify them with a wholesome point of view toward elementary matters of sex as a preventative of the wrong kind of learning later on.

We have thought it important also in dealing with such matters as the creation to let them know that there are those who do not believe the Bible and who teach theories contradicting Bible teachings. We have occasionally talked about this very openly and freely, but not in ridicule, so that the children won't be shocked when such situations arise, and I think this has helped.

In addition, we feel that it is important always to know about the problems which loom up in our children's lives from day to day. We try to have a time for conversation at the dinner table and frequently during family devotions. At such times we ask about what they have done at school or about their play or projects at home. If anything important has happened that we should know about, it is likely to come out at such times and we can go walking or riding with the individual for a more personal talk if it seems needed.

If, for example, we find that John (who is not especially athletic) made a home run in the neighborhood ball game, it is a matter of family rejoicing. If, on the other hand, we learn that he is down because the other youngsters don't want him on their team, we try to talk about how the Lord gives different abilities to different people, mentioning some of the things he does especially well.

We aren't sure how well we are doing, and won't for a few years, but we see hopeful signs. And when one of the children seems to be failing on a spiritual problem, special private intercession has often resulted in a quick clearing up of the difficulty.

Discovering God Through Giving

EVERY man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7).

Giving voluntarily of oneself and substance to support the gospel cause and meet the needs of God's people is a distinctly Christian grace. This passage teaches us that giving is *individual*—each man; *deliberate*—as he purposeth in his heart; *voluntary*—not grudgingly nor of necessity; and *joyous*—a cheerful giver.

If you have given liberally, let me ask you this question—has your generosity in any way impoverished you? Do you have less of anything that you need because you have been liberal toward others? Ah, no! God blesses the liberal soul with good things. In giving, you are in fellowship with God—the greatest of all givers, and you can never out-give God.

Each new need is but one more opportunity to open your heart and give liberally and discover anew this miracle—beneath your limited resources lie His limitless resources, and in channeling His generosity through you to others, He greatly enriches you and glorifies His name!—Malcolm R. Cronk



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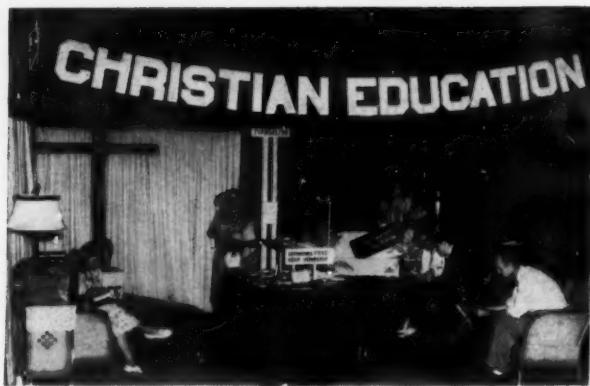
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Gospel on the Midway

It's fair time! Colorful midways beckon the crowds and the cotton candy vendor's cry mingles with the blare of PA systems and merry-go-round calliope. Hot dogs, roasted peanuts and freshly buttered popcorn blend their own distinctive fairtime aromas.

Surely in such a setting as this the gospel is left out. Or is it?

Suppose for the moment that you live in or near Erie County, N.Y. . . . that you are not a Christian . . . and that you are in the long string of cars moving bumper to bumper toward the Erie County fairgrounds at Hamburg, scene of New York state's second largest county fair . . .

Once parked and through the turnstile you join the crowd. Funny thing about these county fairs—everyone follows the other fellow.

Oops! There's a soft drink stand—but it's too late. The kids have seen it too, and it's pop for everybody. You grin and dig down for the price, not caring too much. Fairtime comes only once a year, you tell yourself, as you and the family are swallowed up in the crowd.

Before you know it the forenoon's almost gone. You've seen some exhibits—some good, some boring. You've thrown a few baseballs, missed the ducks. Mary has seen some things that will only make her dissatisfied with what she has at home. The new has worn off even for the youngsters, and they're glad to be given a few quarters for rides on the merry-go-round and the chair-o-plane. They'll meet you in an hour.

If there were only a place to sit down for a few minutes. Then as you're passing by the array of exhibits you see it . . . and you look twice to be sure you're not mistaken.

That exhibit over in the corner—there's a sign that says, "Come in and Rest." Must be religious because the big sign over the booth says "Christian Education." But there's no admission charge, and the place looks clean and fairly quiet—not too crowded. You catch Mary's eye and the two of you walk in and sink down in chairs. You notice others there, too, and they look as tired as you feel.

You wonder who runs the place—and why. Then you see a sign, "Gospel Sign Evangelism." And there are a number of other signs. One says, "God's Way to Heaven" and there is a list of things under it stairstep fashion. To the left is another stairway called "Man's Way to Heaven." Under "Man's Way" you see such things as "Reformation," "Religious Zeal," "Giving," "Church Attendance," "Church Membership," "Good Life." Could the sign maker have made a mistake? Surely these are good things. But on closer investigation you find that "Persecution," "Chastening," "Self-denial," "Confession of Christ" and "Faith" are on the steps under "God's Way" and it makes you think.



Christian education exhibits, displayed by Gospel Sign Evangelism, in Erie County, N.Y. Inset, young visitor receives gospel pencil. Signs, literature and personal workers combine to present unique annual gospel ministry.

An old man in the chair next to yours is reading a little book. In a far corner a man in a sport shirt and light trousers is talking with a young couple. As you watch, he opens a Bible and points to a place on the page. Passersby meanwhile are eyeing the booth curiously. Every now and then some turn aside to sink into chairs which others have left.

There's something peaceful and friendly about the place and you realize that there is soft music playing—an old hymn you used to know. The old gentleman beside you lays down his book and starts to tell you about his first visit to this exhibit two years ago. Since then, he says, his whole outlook on life has changed.

A neatly dressed young man joins you, introducing himself as one of the exhibit's attendants. He offers you booklets . . . a package of leaflets he calls a gospel bomb. He tells you that the exhibit is not run by any one denomination, but by Christians from various churches. Soon you find yourself talking of spiritual things.

You listen as the young man opens a Bible, points out what it says about men being sinners, explains why Jesus let them nail Him on a cross. You ask questions. Mary is interested, too. Maybe there's
[Continued on page 41]

EVANGELISM

William Boyle, Editor

NEWS

*of Conferences
and Campaigns*



Lintz

ONE entire family—involved three generations—professed salvation during a united evangelistic effort with Dr. Harry M. Lintz in Martinsville, Va. The campaign was said to be the first in the history of the county. Attendance was good throughout, reaching 4,000 on each of the final two Sunday nights. "Spiritual results were most excellent," reported A. P. Williams, pastor of the First Methodist Church of Martinsville. Campaign chairman was Dr. O. B. Newton, pastor of the Wesleyan Methodist Church.

Dr. Lintz also conducted a union campaign in Van Wert, Ohio, which was sponsored by the Christian Business Men's Committee. It was a return visit for the evangelist, but his first appearance in the fairground's new auditorium. He was supported by music directors Mr. and Mrs. K. E. Lovelady.

Steadily increasing crowds, culminating in an attendance of more than 4,000 for the final Sunday night, featured a fruitful evangelistic campaign headed up by Eddie Martin, in Greenville, N.C.

The three weeks' crusade, which closed June 27, was sponsored by the Ministerial Association of Pitt County. It was said to be the first united effort since 1928. Many important decisions, including profession of faith in Christ as Saviour, were recorded.

Free television time came to the Martin team in Greenville, where fifteen minutes was allotted each day to proclaiming the gospel. A young life campfire meeting attracted some 350 young people of high school and college age, and a Bible class of 175 members was originated.

Two unique conversions were reported by W. H. Bisgaard, pastor of the First Baptist Church, Rockford, Ill., during special evangelistic services with Mike and Audrey Guido, of Metter, Ga.

A young lad, who was lent a pair of trousers by a friend so he could attend the meetings, professed to accept Christ as Saviour. And a woman who declined the invitation to attend because of lack of transportation, was later provided a means of travel, and she too professed salvation.

"Truly this was a glorious time of refreshing from the Lord," Pastor Bisgaard remarked. "Continued prayer in behalf of the meetings and our Vacation Bible School program prevailed over the handicap of uncomfortable, sultry weather. Conversions occurred at every service, including a man for whom we have been praying for over two years. Many young people surrendered their lives to the Lord on the final Sunday night," he concluded.

A large number of decisions, some professions of faith in Christ as Saviour,

was made.

The campaign was said to be the

first in the history

of the county. Attendance was good

throughout, reaching 4,000 on each of

the final two Sunday nights. "Spiritual

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Stucky

The Conversion

I'll Always Remember

By O. W. Stucky

MANY years ago, during a series of meetings in an Illinois town, the pianist of the church invited my wife and me, along with the pastor and his wife, to a luncheon in her home. She confided that her father had turned a deaf ear to the call of the gospel for seventy-five years. The old gentleman was a Spanish War veteran, and whenever his pension check came he went on a drinking spree until it was spent.

On arriving at the home, it was obvious that he was determined to keep us from speaking to him about the Lord. He got his old violin out and asked Mrs. Stucky to play the piano. They played through an old book of general favorites until lunch was served. After lunch he again took his violin and said, "Let's play some more."

I am sure he intended playing until we left, but finally, out of sheer exhaustion, he dropped his violin. I took advantage of the moment, and gave him my calling card, which has a "Salvation Ballot" printed on the back. I asked him if he knew how to vote.

He went into a long speech about all the Presidents he had voted for and why.

After listening until he had finished I said, "You surely do know how to vote. Suppose you fill out the ballot in your hand."

Looking it over he began to read aloud. "Your eternal salvation . . . God has voted 'for' . . . the devil has voted 'against' . . . a tie vote . . . you must decide." He paused a moment and then said, "That's sure clever."

I countered, "Where would you put the 'X'—in the 'for' column or in the 'against' column?"

He answered as if talking to himself, "Why I'd put it in the 'for' column." I handed him a pencil and said, "Put it there."

He did, and handed the pencil back to me.

I told him, "Dad, you have made your decision. Now let us get on our knees and tell the Lord about it."

Slowly he dropped to his knees and in a simple prayer of confession accepted the Lord as his own personal Lord and Saviour. A few weeks later he was baptized, received into the church, and for a number of years played his violin in the Sunday school.

Fifteen years later I was again in the same town. Again I was invited to the home of the pianist. The old gentleman was still living—over ninety years old—happy and praising the Lord. From the day he had accepted the Lord he had never touched a drop of liquor.

Conversions after threescore and ten are rare indeed, but they do come to pass. Always there's a challenge to present the claims of the gospel to all—regardless of age and background.

**as Superintendent
MacKinney
sees it-**

CHICAGO with its half million Jews presents a challenge for aggressive gospel work.

"The Jewish religion is the hardest in the world to live up to," said a prospective purchaser of our old building. We maintained that the great need is the presence of the Lord Jesus in the life.

One with serious domestic trouble boldly declared that he was satisfied, yet his life and cruelty to his family belie his words.

Visiting a temple with a Jewish friend on Passover, we heard nothing concerning the sprinkling of blood, the Passover lamb, or deliverance from bondage. Much was said, however, to inflate Jewish pride.

How do we meet the need?

Sixteen godly, trained workers in Chicago, plus fourteen in eight other cities of the U.S. and Jerusalem, carry the testimony house-to-house and shop-to-shop; Bible clubs have reached two hundred children per week; through our camps some twenty-five have come to Jesus Christ this summer. At a Sunday afternoon "Home Hour" an atheistic Jew in his sixties, repeatedly witnessed to, publicly confessed Jesus as his Saviour. Tracts and books are shipped out daily. A Jewish-Greek immigrant, after reading one of Mr. Lindberg's booklets, phoned requesting a visit from someone. A man who came to sell insurance left with assurance, saying "I've been working for the rock (Prudential), now I am standing on the Rock." Prophetic lectures and Jewish Evangelism Institutes in churches challenge Christians and instruct them how to witness to Jews.

A little lass, comforting her mother as we were leaving our pastorate, said: "Mr. MacKinney will go to Chicago and tell all of the Jews about Jesus real quick, and then come back." Far from being a one-man job, it is the obligation and privilege of every Christian to take the Gospel "to the Jew first, and also to the Gentile."

Remember us in this ministry to reach Israel with the Message of Life!

Send for sample tracts and A.M.F. Monthly. For more information write to



Milton B. Lindberg, General Director
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(ADVERTISEMENT)



Evangelist Eddie Wagner on platform with special musicians Mr. and Mrs. J. R. MacMurray during Mizpah Camp Association campaign in Lagro Township, Ind.

were recorded during the Florence, S.C., Crusade for Christ, June 20-27.

Howard Butt, layman from Corpus Christi, Tex., headed the evangelistic team, which attracted more than 30,000 persons for the eight services. Karl Steele, of Wheaton College, Ill., presented one of his chalk drawings each night. Dick Baker, of Fort Worth, Tex., led the congregational singing and directed the 200 voice choir.

The crusade was sponsored by the Florence Baptist Association. Everett H. Croxton served as chairman.

United gospel services with Evangelist Del Fehsenfeld were extended an extra week to July 4, in Parshall, N.D.

Interest and attendance ran high in the city-wide meetings, sponsored by most of the area's evangelical churches, and held in the Parshall Memorial Auditorium. Fehsenfeld was assisted by "The Four Tones," a singing group from Waco, Tex.

"Nearly 15,000 tracts were distributed during the campaign," General Chairman Earl Berner reported. "They were mailed to every boxholder within a thirty-five mile radius, and also distributed from house to house. Just about every medium was used to let lost sinners learn about Christ. And the Lord has saved souls, blessed lives, and added to our churches," he concluded.

The Fehsenfeld team next moved to New Town, N.D., for two weeks' meetings, scheduled for July 6-18.

Pastor Perry F. Rockwood, of the People's Gospel Hour, Truro, Nova Scotia, reports a time of spiritual blessings with Evangelist Eddie Wagner, June 6-20.

"We had several first-time professed decisions for Christ during the campaign," he stated. "It was the first soul-winning fruit we had seen for some time, and now our church has been brought to the place of new love for the Lord."

Wagner was assisted by soloist Clayton Booth.

From June 20-July 4, Evangelist Wagner conducted tent meetings in Largo Township, Ind., under the sponsorship of the Mizpah Camp Association. Mr. and Mrs. J. R. MacMurray served as special musicians. Many important decisions were reported.

A church member of twenty years' standing responded to the invitation to receive Christ as Saviour during special

meetings with Evangelist John Carrara, in the Maple Shade, N.J., First Baptist Church, May 9-23. George Headley is pastor.

Evangelist Bob Oughton reports successful one night evangelistic services in five Southwest states, as well as a time of blessing during meetings in the Otterbein U. B. Church, near Parsons, Kan., where O. F. Simon is pastor.

"We have just completed a time of rich spiritual blessing with Evangelist J. Oscar Wells," reports Pastor Odell Hall, of the Bethel Baptist Church of Leaksburg, N.C.

"Though the meetings lasted only eight days (June 27-July 4), we experienced many outstanding manifestations of the Lord's power. Good attendance prevailed throughout, and a Sunday school record was established on the last Sunday. In addition, a large number walked down the aisles for Christ during the meetings."

Prior to the meetings in Leaksburg, Evangelist Wells conducted a successful campaign in the coal mining town of Dora, Ala., June 13-25.

One convert was a man for whom his wife had prayed for twenty-five years, according to J. B. Lawson, pastor of the sponsoring First Baptist Church. An all-time high Sunday school attendance was also announced.

The Merv Rosell evangelistic team conducted a large crusade in Moline, Ill., in the early summer, with churches from six Mississippi River cities cooperating. Meetings were held in the 5,000 seat Wharton Fieldhouse. Dr. Ray Honeywell, pastor of the Moline First Methodist Church, served as general chairman.

A "canvas cathedral" crusade was conducted by the team in Lakewood, Calif., May 30-June 20. Lakewood is considered one of America's fastest growing cities, and hundreds of decisions for Christ were reported by the team.

Following this engagement, the Rosell party was scheduled to conduct a campaign in Topeka, Kan.

Attendance was unusually good for the fourth "Christ for Barron County" united tent campaign, conducted by Evangelist and Mrs. J. Carlson, in Barron, Wis., June 6-20.

Dr. William Ward Ayer conducted an Moody Monthly

eight day series of meetings in the Bay Ridge Baptist Church, Brooklyn, N.Y., where E. A. Lockerbie is pastor.

Prior to this, Dr. Ayer spoke at the Youth for Christ Rally; the Main Street Baptist Church, where Dr. Gordon C. Browneville is pastor; the Bible Training Institute and the Primitive Methodist Church, all in Binghamton, N.Y.

FUTURE ENGAGEMENTS

Hyman Appelman: Aug. 30-Sept. 4, Bible Conference, Winona Lake, Ind.; Sept. 6-19, Missoula, Mont.; Sept. 20-26, Greenville, Miss.; Sept. 27-Oct. 3, Evangelistic Conference, Highland Park, Baptist Church, Chattanooga, Tenn.; Oct. 4-10, Williamsport, Pa.; Oct. 11-17, Calvary Baptist Church, New York, N.Y.; Oct. 18-31, Lake Charles, La.; Nov. 1-21, city-wide meeting, Edmonton, Alta., Can.; Nov. 22-28, Montreal, Que., Can.; Nov. 29-Dec. 12, Corpus Christi, Tex.

Wes Auger: Aug. 25-Sept. 5, Baptist Church, Winifred, Kan.; Sept. 7-19, Faith Baptist Church, Kansas City, Kan.; Sept. 21-Oct. 3, Germantown Baptist Church, East Peoria, Ill.; Oct. 10-24, Belden Avenue Baptist Church, Chicago, Ill.; Oct. 26-Nov. 7, First Baptist Church, Harvey, Ill.; Nov. 9-21, Immanuel Baptist Church, Chicago Heights, Ill.; Nov. 23-Dec. 5, United Church, Glenwood, Ill.

William Ward Ayer: Aug. 30-Sept. 5, Maranatha Bible Conference, Muskegon, Mich.

Charles E. Boren: Aug. 29-Sept. 12, Pleasant Ridge Baptist Church, Cobden, Ill.; Sept. 19-Oct. 3, Tomah Baptist Church, Tomah, Wis.; Oct. 10-17, Central Baptist Church, Duluth, Minn.; Oct. 24-Nov. 7, Gardendale Baptist Church, Port Huron, Mich.; Nov. 14-21, Third St. Baptist Church, Cordelia, Ga.; Nov. 28-Dec. 12, Raritan Baptist Church, Raritan, Ill.

John Carrara: Sept. 8-19, Berea Baptist Church, Berea, Ohio; Sept. 21-Oct. 3, Faith Baptist Church, Mason City, Iowa; Oct. 5-17, Garfield Ave. Baptist Church, Milwaukee, Wis.; Oct. 19-31, First Baptist Church, Willoughby, Ohio; Nov. 9-21, Haddon Heights Baptist, Haddon Heights, N.J.; Nov. 24-Dec. 5, Grace Baptist Church, Binghamton, N.Y.

Val Cloud: Sept. 1-30, city-wide tent meeting, Sunnyside, Wash.

Robert H. Conner: Aug. 23-Sept. 5, Liberty Baptist Church, Pollock, Mo.; Sept. 6-19, First Baptist Church, Hume, Mo.; Sept. 20-Oct. 3, First Baptist Church, Newburg, Mo.; Oct. 4-15, First Baptist Church, Hamilton, Mo.; Oct. 16-24, Chestnut Ridge Baptist Church, Farmington, Mo.; Nov. 8-21, Carondelet Baptist Church, St. Louis, Mo.; Nov. 22-Dec. 5, Mehlville Baptist Church, St. Louis, Mo.

Ralph Davidson: Sept. 1-12, South Chicago Gospel Center, Chicago, Ill.; Sept. 13-26, First Regular Baptist Church, Kansas City, Mo.

Del A. Fehsenfeld: Sept. 7-19, Emmanuel Baptist Church, Rolla, Mo.; Sept. 21-Oct. 3, First Baptist Church, Avenal, Calif.

The Grays: Sept. 7-19, Presbyterian Church, Cawood, Ky.; Sept. 21-Oct. 3, Berwick Baptist Church, Berwick, Ill.; Oct. 5-17, Lenox Federated Church, Jefferson, Ohio; Oct. 18-31, Sugar Grove E.U.B. Church, Goshen, Ind.; Nov. 2-14, Calvary E.U.B. Church, Toledo, Ohio.

The Guidos: Sept. 12-19, Southfield Community Presbyterian Church, Detroit, Mich.; Sept. 26-Oct. 3, Grace Bible Church, Ann Arbor, Mich.; Oct. 10-24, Galilee Baptist Church, Chicago, Ill.

Norman B. Harrison: Sept. 12-17, Wall Street Baptist Church, Jackson, Mich.; Sept. 19-24, First United Presbyterian Church, Toledo, Ohio; Sept. 26-Oct. 1, Christian and Missionary Alliance, Turtle Creek, Pa.; Oct. 3-8, Calvary Presbyterian Church, Johnson City, Tenn.; Oct. 5-12, Grace Covenant Presbyterian Church, Hampton, Va.

R. J. Humberd: Sept. 2-5, Grace Brethren Church, Cedar Rapids, Iowa; Sept. 12, Brethren Church, Garwin, Iowa; Sept. 24, Detroit Bible Institute, Detroit, Mich.; Oct. 3-5, Mt. Carmel Union Church, Scottsdale, Pa.; Oct. 10-12, First Brethren Church, Kittanning, Pa.; Oct. 17, Vicksburg Brethren Church, Vicksburg, Pa., Mt. Calvary Church, Elizabethtown, Pa.; Brethren Church, York, Pa.; Oct. 28, Calvary Baptist Church, Lewisburg, W.Va.; Oct. 30-Nov. 5, Mt. Tabor Baptist Church, Beckley, W.Va.; Nov. 11-14, Reedy Creek Baptist Church, Winston-Salem, N.C.

John J. Lanting: Aug. 28-Sept. 6, Keweenaw Bible Conference, Port Huron, Mich.; Sept. 12-19, Inter-city Bible Church, Lansing, Mich.; Sept. 26-Oct. 3, Berkley Community Church, Berkley, Mich.; Oct. 10-17, York Gospel Center, York, Pa.; Oct. 24-31, Community Church, Carolina Beach, N.C.; Nov. 1-7, Grace Baptist Bible Church, Wilmington, N.C.; Nov. 10-19, Birmingham Bible Class, Birmingham, Ala.

George F. Long: Sept. 19-26, Berean Missionary Baptist Church, Indianapolis, Ind.; Sept. 28-Oct. 3, Hesilles Baptist Church, Hammond, Ind.; Oct. 10-17, Lake Harriet Baptist Church, Minneapolis, Minn.; Oct. 24-31, Evangelical Free Church, Gaylord, Mich.; Nov. 2-7, Emmanuel Baptist Church, Marion, Ind.; Nov. 14-21, Grace Brethren Church, Flora, Ind.; Nov. 28-Dec. 5, Hosford Park Baptist Church, Gary, Ind.

John B. Marchbanks: Sept. 5-9, Asheville Bible Church, Asheville, N.C.; Sept. 10-12, Great Smoky Mountains Bible Conference, Bryson City, N.C.; Sept. 12-15, Liberty Church, Cosby, Tenn.; Sept. 16-17, Tanner High School, Newport, Tenn.; Sept.

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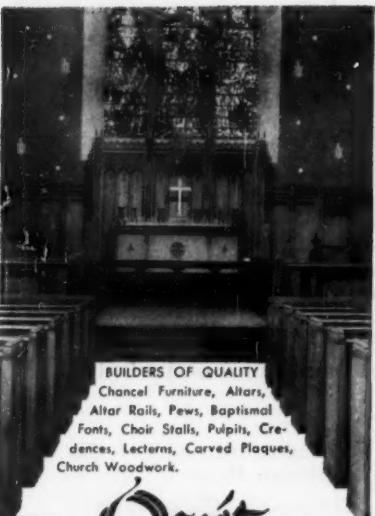
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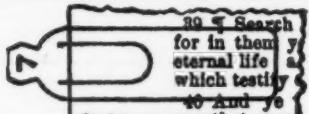
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Raymond O. Nelson: Aug. 9-Sept. 11, Oak Hills Fellowship, Bemidji, Minn.; Sept. 12-26, Byron Bible Camp, Huron, S.D.; Sept. 28-Oct. 10, First Baptist Church, Princeton, Ind.; Oct. 12-24, E.U.B. Church, Chillicothe, Ohio; Oct. 26-Nov. 7, Melrose Presbyterian Church, Roanoke, Va.; Nov. 16-28, E.U.B. Church, Van Wert, Ohio.

Bob Omington: Sept. 5-19, Calvary Independent Church, Burr Oak, Kan.; Sept. 25, Denver Youth for Christ, Denver, Colo.; Oct. 9, Topeka Youth for Christ, Topeka, Kan.; Oct. 10-24, Salem Free Baptist Church, Howard, Kan.

Bertel G. Peterson: Sept. 7-19, Evangelical United Brethren Church, Steamburg, N.Y.; Sept. 21-Oct. 3, Evangelical United Brethren Church, Chandlers Valley, Pa.; Oct. 5-17, Methodist Church, Lockport, N.Y.; Oct. 26-Nov. 7, Evangelical United Brethren Church, Little Cooley, Pa.; Nov. 9-21, Evangelical United Brethren Church, Findley Lake, N.Y.; Nov. 30-Dec. 13, Evangelical United Brethren Church, Lyons, N.Y.

Lester C. Place: Sept. 11, Youth for Christ, Williamsport, Pa.; Sept. 17, Bible Church, Irwin, Pa.; Sept. 18, Youtime, Johnstown, Pa.; Sept. 19, Bible Church, Johnstown, Pa.; Sept. 25, Youtime, Buffalo, N.Y.; Sept. 26, First Baptist Church, Elba, N.Y.; Oct. 3, Mt. Hope Methodist Church, Chester, Pa.; Oct. 5-10, First Baptist Church, Rockland, Mass.; Oct. 12-17, Second Baptist Church, North Stonington, Conn.; Oct. 19-24, Grace Baptist Church, Milford, Conn.; Oct. 26-28, Church of Christ, West Rupert, Vt.; Oct. 30-31, Youth for Christ, Watertown, N.Y.; Nov. 2-7, Immanuel Baptist Church, Auburn, N.Y.; Nov. 9-14, Brooktondale Baptist Church, Brooktondale, N.Y.; Nov. 16-21, First Baptist Church, Interlaken, N.Y.; Nov. 23-28, Central Nyack Church, Nyack, N.Y.; Nov. 30-Dec. 5, Alliance Church, Elizabeth, N.J.

L. Sale-Harrison: Aug. 29-Sept. 5, American Board of Missions to Jews, New York, N.Y.; Sept. 12-19, Grace Baptist Church, Washington, D.C.; Sept. 26-Oct. 2, Faith Calvary Church, Bausman, Pa.

C. W. Stemming: Aug. 31-Sept. 5, Whitewater, Wis.; Sept. 7-12, Church of the Open Door, Milwaukee, Wis.; Sept. 26-Oct. 1, Central Baptist Church, Victoria, B.C.; Oct. 3, Mission Covenant Church, Seattle, Wash.; Oct. 6-8, Baptist Church, Parma, Idaho; Oct. 10-15, Baptist Temple, Boise, Idaho; Oct. 17-20, First Baptist Church, Notus, Idaho; Oct. 24-29, Calvary Baptist Church, San Francisco, Calif.

O. W. Stucky: Sept. 1, 5, Maranatha Baptist Church, Lansing, Mich.; Sept. 12-26, Maple Grove Bible Church, Lansing, Mich.

Eddie Wagner: Aug. 31-Sept. 12, Bethel Baptist Church, Oshkosh, Wis.; Sept. 28-Oct. 10, First Conservative Baptist Church, Evansville, Ind.; Oct. 11-17, West Lennon Baptist Church, Kingsley, Pa.; Nov. 2-14, First Baptist Church, Belle Vernon, Pa.; Nov. 18-28, First Baptist Church, Turtle Creek, Pa.

Baxter Walker: Sept. 17-Oct. 3, Macedonia Baptist Church, Fayette, N.C.; Oct. 4-10, City View Baptist Church, Winston-Salem, N.C.; Oct. 20-31, Grace Baptist Church, Fayetteville, N.C.

Oscar Wells: Sept. 14-20, Timberlake Baptist Church, Forest, Va.; Sept. 28-Oct. 10, First Baptist Church, Clinton, Mass.; Oct. 25-Nov. 7, First Baptist Church, Ulysses, Kan.; Nov. 22-Dec. 5, Brailey Union Church, Swanton, Ohio.

MOODY EXTENSION STAFF

James R. Calhoun: Sept. 9-19, Merrill's Grove Baptist Church, Audubon, Iowa; Sept. 21-Oct. 3, First Baptist Church, Swa City, Iowa; Oct. 19-31, Bethany Evangelical Covenant Church, Cloquet, Minn.; Nov. 7-14, First Presbyterian Church, Portersville, Pa.; Nov. 16-28, Clayton Presbyterian Church, Clayton, Mich.

Sidney Cox: Sept. 8-19, Evangel Baptist Church, Bridgeport, W.Va.; Oct. 5-17, Church of Christ, West Rupert, Vt.

Wil R. Johnson: Nov. 7-14, First Christian Church, Plymouth, Ind.

SERMONS FROM SCIENCE

George E. Speake: Sept. 1-5, Bible Conference, Sandy Cove, Md.; Sept. 17, Community House, Moorestown, N.J.; Sept. 13-17, McCaskey High School, Lancaster, Pa.; Sept. 20-24, Roosevelt Bldg., Williamsport, Pa.; Sept. 27-Oct. 1, Junior High School, Elizabeth, Pa.; Oct. 4-8, Liberty High School, Bethlehem, Pa.; Oct. 11-14, Bass Theater, Marine Base, Quantico, Va.; Oct. 18-22, Reynolds Auditorium, Winston-Salem, N.C.

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Another outstanding short feature in Dr. Wilbur M. Smith's IN THE STUDY this month, beginning on page 27.

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Moody Monthly

Gospel on the Midway

[Continued from page 36]

more in this than you had thought.

Before you realize it, the minutes have passed and it's time to meet the children. You take the booklets and leaflets given you by the young man. He also writes the address of a church he recommends near where you live, and he takes your name and address.

As you leave the booth you feel that somehow this last forty-five minutes or so has been worth all it has cost to come to the fair. What you do not know is that men and women have worked hard for an entire year so folks like you might have what you now have in your heart and in your pocket.

Such is the experience, more or less, of the several hundred fairgoers who find their way each year to the Christian education booth at the Erie County Fair. Many before they leave make definite decisions for Christ. Each new Christian is followed up and placed in contact with a Bible-believing church. Others not yet ready for this vital step hear the gospel, receive free gospel literature and are put in touch with churches that will water the seed already sown.

The work of gospel witnessing on the midway began seven years ago when a Christian fairgoer named Ted Dexter was gripped with the fact that there was nothing in all the fair to point the restless crowds to Christ. Dexter could not turn away from the challenge. Thus the work was born and accepted as a field of service.

Since August, 1947, the non-denominational faith work has been carried on with the wholehearted co-operation of the fair association. A Christian education booth, gospel signs, a variety of literature, gospel bookmarks and pencils all play their part. Most important, of course, are volunteer personal workers who under the Holy Spirit's leading talk with those who stop, give counsel in spiritual problems, encourage Christians and point the unsaved to Christ.

Each year interest in the work has increased, enthusiasm has grown and workers have multiplied. The outreach of the work has likewise expanded.

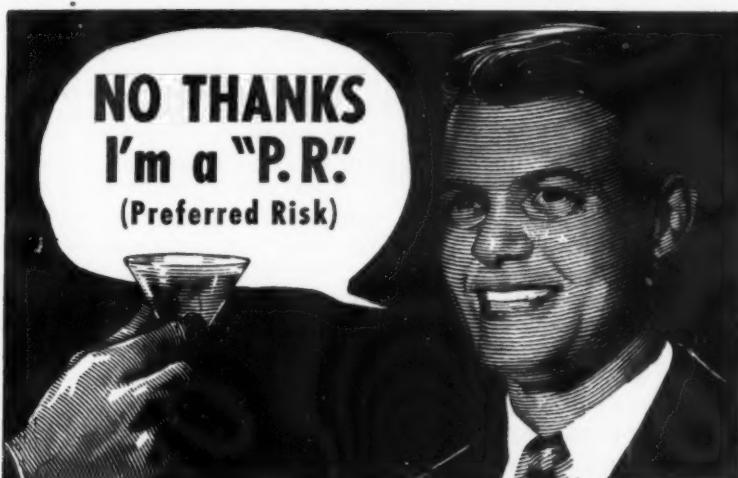
By the time most readers see this report, fair time in Erie County will be over for 1954. But already a new year of planning and preparation and follow-up will be under way so that once more in 1955, for that all-important week, folks can hear the gospel on the midway. END



A TOTAL of 2,900 workers were trained to speak with inquirers during the recent Billy Graham Greater London Evangelistic Crusade. Of these, 1,700 were full-time counselors, 1,100 were assistants and 100 were advisers to counselors and converts.

The above is just one of the scores of interesting and significant details you'll find in the Official Report of Billy Graham's London Crusade in next month's special issue of MOODY MONTHLY. Subscribe now for yourself and friends. For information on special rates, see page 11.

September, 1954



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WHAT IS GOD LIKE?

Isaiah 5:1-7

God is like a husbandman

I. Who Has Planted, and Who Has Given Israel All Advantages (vv. 1, 2)

1. In a very fruitful hill (v. 1)
2. Planted the choicest vine (v. 2)

II. Who Cares for His Vineyard—fenced it, and gathered out the stones (v. 2)

III. Who Expects Fruit (v. 2)

IV. Who is Disappointed—it brought forth wild grapes (v. 2)

V. Who Will Plow up His Vineyard (vv. 5, 6)

VI. Who Has Planted Another Vine (John 15:1-6)

1. Jesus Christ is the True Vine (v. 1)
2. God is now grafting into that Vine—calling out a people for His name, and placing them in Christ

—John H. Givens

THE OTHER SIDE

Are young people terribly bad nowadays? Some are! Not for one moment would we minimize the seriousness of the juvenile delinquency problem. The appalling increase of crimes committed by teen-agers is a call to earnest prayer for revival.

But there is another side, a brighter one.

A front-page news item in a daily newspaper brought that side to our attention a few days ago. Two short paragraphs told the story of the senior class in an Illinois high school. The twenty-five members of the class voted that the eight hundred dollars they had saved for a six-day vacation trip to the Ozarks be given to their adviser whose house had burned down.

Given the challenge and opportunity, today's youth will show a spirit of chivalry, unselfishness and heroism equal to the finest presentations of any age.

Think of the young people in our churches. Hundreds of them attend midweek prayer meetings, teach Sunday school classes, endeavor to win schoolmates in high schools and colleges to Christ, volunteer for Christian service. Let's thank God for these young people and by our appreciation inspire them to even greater things for Christ.

—The Standard

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The assistant manager's story is one of many heart-tugging behind-the-scenes stories which will appear in the special October issue of Moody MONTHLY highlighting the Official Report of the Greater London Crusade. Make sure you see this issue . . . and subscribe for friends. For special offer, see page 11.

Check Your Own Family Worship

(Give yourself ten points for each "yes."
A score of eighty is exceptionally good.)

- | | Yes | No |
|---|-------|-------|
| 1. Have you held it without missing a day this past month? | | |
| 2. Do you read the Bible consecutively? | | |
| 3. Do you try to explain and apply the passage to your lives? | | |
| 4. Does everyone get a chance to take some part? | | |
| 5. Have you memorized any Scripture during the past month? | | |
| 6. Do you pray specifically for missionaries and Christian workers? | | |
| 7. Do the children seem to want it and look forward to it? | | |
| 8. Does it draw your family closer together? | | |
| 9. Have you explained to the children why you have it? | | |
| 10. Have you varied the procedure any during the past month? | | |

Choral Reading

Psalm 24 lends itself effectively for a verse-speaking choir. First, divide the group into light and heavy voices—perhaps boys' voices and girls' voices. Some

times, however, some of the girls will have low, heavy voices at this age, while some of the boys have soprano voices, before their voices have changed.

Encourage your junior highs to make this a continuing project, so that they may become competent to read for groups other than their own.

Here is a suggestion for the reading of the Twenty-fourth Psalm.

Verses 1 and 2: in unison

Verse 3: light voices

Verse 4: heavy voices

Verse 5: heavy voices

Verse 6: light voices

Verse 7: heavy voices

Verse 8: light voices on the question only, then heavy voices to finish the verse

Verse 9: heavy voices

Verse 10: light voices on the question only, then heavy voices to finish

—Junior High Topic, *The Baptist Youth Fellowship*

Christmas for Missionaries

Very likely you give considerable attention to Christmas. This year, though, try to do something different. Using the theme "Let's Make This a Missionary Christmas," solicit letters from missionaries on the field telling how Christmas is observed by Christian and non-Christian natives.

As your leading project, have an old-fashioned name drawing. Instead of drawing names of society members, young folk draw the names of missionaries. Each sends a gift to the missionary whose name he has drawn.

You will need to make your plans early enough to allow for mailing the gifts from your city to the various fields.

Then give thought to making it a deluxe Christmas for the missionaries. Suggest that everyone—of course there is nothing compulsory about the arrangement—bring a gift of some sort for each missionary from your church. Then your society will send a box to the field.

—*Ideas for Young People's Programs*

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IDEA NOTEBOOK / SEPTEMBER

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—Junior High Topic, *The Baptist Youth Fellowship*

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Preparing the Sunday School

Worship Service

by Marjorie E. Stockwell

Isaiah responds to the challenge issued by God.

4. The worship is concluded in verses 9-13 as Isaiah gives expression to the worship he has experienced. Before the members of the Sunday school can worship fully, a period of preparation is necessary. Their attention must be called to the One whom they are to worship. Isaiah said, "I saw also the Lord . . ." and until our people see God as the One worthy of worship, we need not be surprised if their attention wanders. The preparation must be followed by the development of the theme. The development culminates in a climax, in which the worshippers take an active part. The conclusion should not be long, but should permit an active expression of the worship experience.

All this can be done in twenty minutes if careful preparation is made. If we remember that every minute is important, we will choose hymns, Scripture and stories or visual aids with the ut-

1. A call to worship is seen in verses

1-4 as Isaiah sees God.

2. A development of the worship theme is seen in verses 5-7 as Isaiah takes an active part in worship.

3. A climax is reached in verse 8 when

This Month

Preparing the Sunday School Worship Service 1
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Teachers' Meetings Must Be Helpful 6

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IDEA NOTEBOOK / SEPTEMBER

most care, being careful to develop only one theme in one worship service.

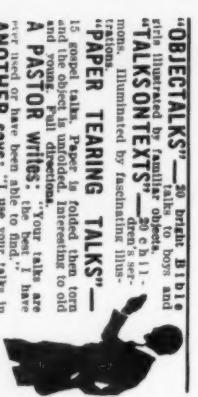
Consider a Sunday school in which the primary through the adult departments meet together for a twenty minute opening service. The various age groups have diverse needs. If we would attempt to meet these needs, we must remember them when planning the service.

The children are to have the story of Moses as a baby, while the adults will study the Red Sea crossing. The opening worship service should not steal the lesson material, but furnish a rich back-



About the Author

A teacher at Christian Grammar School in Wheaton, Ill., Marjorie Stockwell is a frequent speaker for the Greater Chicago Sunday School Association.



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of people who have known God's leading. The Bible says they had faith, Scripture—Hebrews 11:17-29. (The junior and senior high school classes act as leaders in the responsible reading of the Scripture.)

Leader—These people lived hundreds of years ago; yet today those who are Christians can walk by faith and know God's leading. The first three verses of this chapter give us a definition of faith. Let us read it together.

Definitions of faith—(personal definitions given by one junior, intermediate, senior and adult who have been asked ahead of time.)

Leader—Isn't it fine that we can have faith in God just as people did hundreds of years ago? We can sing our next hymn with real meaning.

Hymn—"Faith of Our Fathers." Has this worship service followed the pattern in Isaiah 6?

1. Preparation for worship and the theme is introduced in the opening song.

2. Development of theme occurs as the group is led to praise God for His faithful leading during the week.

3. Climax is reached as various ones are called on to tell what faith means to them.

4. The conclusion gives all an opportunity for expression as they sing together about the theme.

By using various classes and individuals in a special way, provision is made for their needs and their attention is held. Where each department has its own worship service, leading each pupil to a definite worship experience is even easier. Exp.

REAL MARK

Normal Christians are easy to live with. If they are hard to live with even though they are God's children, they are abnormal and misrepresent Him.

The late Dr. Griffith Thomas is quoted: "An old clergymen once leaned over his pulpit and said to his flock: 'If you are not very kind, you are not very holy.' I believe the old man was right. Loving-kindness is a mark of holiness.

—War Cry

cial hour are enjoyable, they are of secondary importance.

If your workers' meetings help your officers and teachers to co-operate, if they help them realize the vital importance of their place in the church pro-

gram, if they strengthen the desire of the teachers to bring their class members to the Lord Jesus, if they make the teachers more effective in their work, your meetings are fulfilling their purpose. END

IDEA NOTEBOOK
September, 1954 Vol. 1—No. 12

A Department of Moody Monthly
Consulting Editors: Harold E. Garner, Avilla K. Garner, Irene B. Ranney, Robert E. Rill, Dr. J. Allen Blair.

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Teachers' Meetings Must Be Helpful

by Esther Miller Payler



A Weekday Boys' Club for Your Church

by David J. Gunn

Businesses have directors' meetings, and working them out together binds teachers together as a unit. The superintendent and pastor will also be helped by this mutual sharing of problems and suggestions.

Some churches have from time to time invited in an expert in Sunday school work to speak on some specific subject followed by a question period. Several Sunday schools could unite in a panel discussion. Various topics could be discussed from month to month including attendance, literature, teacher training, missionary instruction, supplies, curriculum, records, promotion, financing, visitation, special day programs and many other subjects of interest to your teachers.

Many workers' meetings are held in the church building where equipment, supplies and literature are handy for inspection and discussion. If held in homes, it may be necessary to remind some that while refreshments and a social time are welcome, the workers should be together to the advantage of the whole group.

The program for the meetings can be planned for a year or for a shorter period, allowing ample time for emergency discussion of problems. Discussion and questions from workers should be encouraged. Discovering mutual problems and working them out together binds teachers together as a unit. The superintendent and pastor will also be helped by this mutual sharing of problems and suggestions.

One of every eleven persons in your community is a boy between 8 and 18. There are more than 16,000,000 of them in the United States.

The future leaders of the church are reached for Christ during this critical span. In most churches, however, the number of boys attending church declines steadily as they grow older. **Three out of four boys** once being reached by the church are lost to it before their nineteenth birthday. Therefore, it is imperative that the church broaden its work among this group.

Every church should give careful consideration to this need and take steps to meet its full obligation before God and the community.

The weekday boys' club program helps meet this need. Here are essentials to keep in mind.

1. Leadership—This is the most important factor in your effort to reach more boys. Without proper leadership the best program cannot succeed. This does not mean that highly skilled and trained leaders are necessary. It is more important that leaders have a keen desire to reach boys for Christ.

The leadership should come from the men of the church. A committee should be appointed to oversee this and other phases of your club work. The pastor should not be burdened with this responsibility, although he will want to be in on the over-all planning.

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2. Program—Churches everywhere have found that planning and carrying on a weekday club becomes a sizeable task. As a result, club programs often become limited to Bible study or sports, thus sharply limiting the outreach.

Many churches have therefore turned to programs available through national organizations providing such services as handbooks for leaders and club members, detailed meeting plans and helps, recognition badges and pins, equipment, club-wearing apparel and a correlated program by specialists in this type of Christian work.

Suppose you decide to link your church club with a national club program. Which organization should you choose?

First, of course, it should be an organization with a program which brings the gospel into vital relationship with every phase of the lives of boys—spiritual,

mental, physical and social. In any case,

make a careful study of available mate-

rials before any decision is reached. A

program should not be adopted on an experimental basis. This is not fair to

the boys, for it may mean they will begin a project only to have to start all over again when another program is taken up.

IDEA NOTEBOOK / SEPTEMBER

David Gunn is a staff member of Christian Service Brigade, a national boys' club program with groups in the U.S., Canada, Philippine Islands and a close fellowship with the Latin American program for boys, Esquadron.

IDEA NOTEBOOK / SEPTEMBER

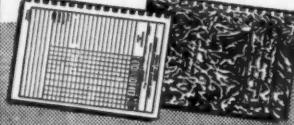
established with the various age groups meeting separately.

4. **Equipment and Expense**—Some programs require little in the way of specialized equipment and only moderate expense. Too often more elaborate equip-

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Note: The following programs are known to be active and to have as their aim the winning of boys to Christ: AWANA Youth Program, North Side Gospel Center, 3859 N. Central Ave., Chicago, Ill.; Christian Service Brigade, 542 S. Dearborn St., Chicago, Ill.; Sky Pilots of America, 45 E. Julian Street, San Jose, Calif. There are also denominational programs of a similar nature.

End

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At Your Church Supply House or

Kingsburg, Calif., has a special file for each class and pupil kept by the secretary. Cards of absences are taken from the file and placed in an envelope and given to the teacher each Sunday at the close of the class hour. The teacher is to call on the absentee, list the reason for the absence and return the card to the office the next Sunday. This card is a permanent record of the pupil's absences and the teacher's follow-up. It cuts down on absenteeism.

—TIPS for the Church Bible School

ment is considered necessary than is actually needed. This also applies to a meeting place. Successful clubs have met in the most unlikely spots. However, an effective program will be greatly enhanced by suitable facilities.

The expense of materials available to boys and leaders should be considered.

In some cases the church may want to assume part of this expense. However, boys should be encouraged to pay their own way, and thereby trained in financial responsibility.

Having decided on a program, you should follow carefully the directions given for organizing and carrying on your work. The organization offering the program has learned through experience the best pattern for its program. Don't take shortcuts!

A good program will (1) hold the boys of your church, (2) bring boys to the church, (3) train boys for Christian living and service, (4), provide a field of service for the men of your church which will bring them great spiritual blessing as they labor for Christ in this fruitful field.

End

An Absentee File

Kingsburg, Calif., has a special file for each class and pupil kept by the secretary. Cards of absences are taken from the file and placed in an envelope and given to the teacher each Sunday at the close of the class hour. The teacher is to call on the absentee, list the reason for the absence and return the card to the office the next Sunday. This card is a permanent record of the pupil's absences and the teacher's follow-up. It cuts down on absenteeism.

—TIPS for the Church Bible School

THIS WORKED FOR US

Is your Sunday school or church, your pastor or youth worker using some method which readers of IDEA NOTEBOOK might use with profit? Write it out for "This Worked for Us." If your article is selected for publication, you will receive a copy of the book, "All About the Sunday School," by Faint and French. Send only ideas which have been tested and proved by actual use.

An Exciting Bible Contest

by Robert Sherer Wilson

Three Chicago area Sunday schools conducted an interchurch Bible drill sometime ago and found it was as exciting as an interschool ball game. Interest was high and new life was put into the Sunday school sessions.

Each of the three churches selected a team of four members from the junior department who were quick in finding Bible verses. Each team met the other teams twice. Judges were chosen from the host church.

Scripture references to be looked up were selected in advance and written on slips of paper, which were placed in a box. References were drawn out of the box one at a time and announced. The first contestant to find and read it correctly won the point for his team. The team with the largest number of points for the day was the winner of that contest. The team winning the largest number of contests was champion.

The contests were held during the Sunday school hour before combined departments from the adults down through the Juniors. Parents were encouraged to come and see their children participate. Other children in the departments were eager to find passages in their Bibles. Attendance and interest were greatly stimulated by the competition.

Any group of churches could arrange the same type of activity. As many as six or eight churches could participate if they were not too far apart. One

contest could be held each Sunday in a different church, and the interest spread out over a longer period of time. Try-outs could be held in the local churches.

If this friendly competition aids in determining who would qualify for the team.

If children's knowledge of the Bible—and we have found that it does—there should be lasting benefit in the lives of the boys and girls taking part.

A CHRISTIAN

is a mind through which Christ thinks is a heart through which Christ lives is a voice through which Christ speaks is a hand through which Christ helps.

—War Cry

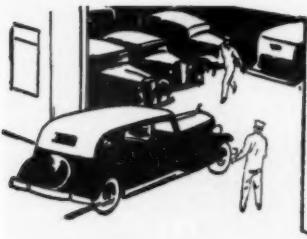
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IDEA NOTEBOOK/SEPTEMBER



A Billy and Patty Bangle Story—

When Billy Drove the Car

By Aunt Theresa Worman

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A NY dumbbell can drive a car. All you have to do is turn the key. See, like this, Patty," said Billy Bangle to his sister as they sat in the family car waiting for Mother Bangle. She was making a call on an old friend who had sprained her ankle.

"You'd better not turn that key, Billy," advised Patty. "You know Daddy said you shouldn't monkey with the car when he's not in it."

"Yeh, Dad treats me just like a little kid. Myron's Dad lets him drive and he's only a year older than I am. Come on, I'm going to take you for a ride around the block," offered Billy Bangle.

"You are not. You let me out of here," shouted Patty.

"Scaredy cat — scaredy cat!" teased Billy, in a singsong voice.

"I'm not a scaredy cat, but Dad and Mom will be mad if you drive the car—and what if the policeman sees you? He'll put you in jail," said Patty.

"Mom and Dad won't know, unless you're an old tattletale. And I'm not scared of any old policeman," said Billy, who could talk very big sometimes. "Dad showed me how to run the car and you know he lets me steer it lots of times."

"Only when he's right there at the wheel," replied Patty.

"Sit still, Patty. Watch me! Here goes," called Billy, as he reached over to turn the key.

"You wouldn't dare, Billy Bangle," said Patty in an awed tone of voice. "You wouldn't dare! Dad would give it to you good."

"Who wouldn't dare?" asked Billy. That alone was enough to make Billy turn the engine on just to show Patty he wasn't afraid. Patty was shocked. "O Billy!" she exclaimed, as Billy shifted and the car began smoothly moving along.

"It's easy as falling off the log," bragged Billy. "Even little Joey could drive this car."

"O Billy, I didn't know you could really drive a car all by yourself," said Patty. You could hear from the way she said it that Patty was surprised and proud to think that Billy could really and truly drive the car without Daddy.

"I bet you could, too, if you wanted to," said Billy.

Aunt Theresa Worman is director of the KYB (Know Your Bible) Club on radio station WMBI, Chicago, and author and compiler of a dozen story books for children. The above which will appear in a future book is used by permission of the publishers, Moody Press, Chicago.

[Continued on page 82]

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Pioneer Station

Notes from the Letter of a
Missionary in New Guinea

By Jean Ayrey

As I sit here writing to you, I can't help wishing I could transport you to New Guinea, so you could really see for yourself the opportunities at our doorstep. The work here in the Sepik is an after-the-war enterprise. There was no Protestant work here before the war. To all intents and purposes, the inland tribes were untouched by any Christian work.

The Sepik district isn't as primitive as some parts of New Guinea; that is, it is partly under government control. Our own area has had three government patrols for the purpose of a census. The area to the south of us has only been patrolled twice. We women are not allowed to visit there. Some areas haven't yet been patrolled at all. They are declared uncontrolled territory.

No one knows the whole population of Papua and New Guinea, but it is probably well over two million. The Sepik district alone has well over 150,000. To the south of us is an area entirely untouched by any mission work. To the west it is a hard week's trek before we reach the next Australian and American missionaries. Beyond them is the Dutch New Guinea border and uncontrolled territory.

This whole area practices spirit worship. The people sing to the spirits of their forefathers and try to placate them so they will watch over and prosper the yam crops. (Yams are the staple food crop here.) The whole village social life is bound up with this worship. All planting and harvesting calls for special "sing songs."

Peculiar to this Sepik district is the Tambaran cult. Last year, in connection with its initiation ceremonies, the singing went on night and day for almost seven months! Five sections of the village had lines of boys to be initiated. Each section went through the ceremonies at a different time. For about seven months there were very few days when some section was not singing or making ready for an initiation feast.

Imagine the din and racket when each little hamlet gets started on the big drums and the hand drums and the bamboo blowing pipes! The whole village joins in the chanting. Visitors by the hundreds come from other villages to join the 1,200 regular inhabitants. During the whole time the missionaries carried on their regular work: children's school, men's evening class, clinic and village meetings. But at the end of the seven

months they were worn out from lack of sleep.

Almost five years of work have gone into this pioneer field of the South Sea Evangelical Mission. God has given me the privilege of giving almost four years of service out of the five. *I think the hardest thing to face on a pioneer field is not so much the physical hardships, or the loneliness, or the privations, but the awful discouragement that can creep over the soul when we preach year after year with no fruit for our labor.* How we need to keep our eyes on the Lord of the harvest and trust His promise. He stands guard over every word spoken, over all the labors of all the years. If we didn't believe this, how could we go on?

The people seem to think they can imbibe some of the things of Christianity and still hold on to the old ways. Young men who have been indentured for plantation work come back quite sophisticated, but still heathen. Satan doesn't loosen his grip easily. These dark things are his special dominion. Heathen life is not an easygoing existence, as some people like to believe. Satan is a cruel taskmaster. Fear of the unknown, fear of evil spirits, fear of death, corrupt living and thinking, all are a part of his pay.

The missionary aviation base at Wewak is a real answer to prayer for all of us here in the Sepik. We don't yet have an airstrip near any of our own stations, but we are still hopeful. At present all our missionaries and cargo are landed at Maprik, sixteen miles away.

Sixteen miles may not seem far at home, but out here it is. We have to cross three rivers in the sixteen miles. New Guinea has one of the heaviest rainfalls of any place in the world and those rivers are often in flood. Our reconditioned old war jeep has got stuck many a time. Then we have to unload.

MISSIONS

Harold R. Cook, Editor



Papuan warriors of New Guinea

It may take two or three hours' shoveling to get the jeep out of the river bed. Sometimes our missionary driving the jeep has taken over seven hours to do the sixteen miles. Once the jeep turned completely over.

But even so the airplane is a big help. We are about sixty miles inland from Wewak. It would take four hard days of trekking to walk the sixty miles. So we depend on air transport for the greater part of the distance, while we go on looking for a spot of land nearer by where the M.A.F. plane could land. Other places in the highlands are so remote that it would take two months to trek to the coast. So the airplane is literally the life line of New Guinea.

Today's activities were just typical of any day here on this pioneer station. At 7:15 A.M. people started to come in from miles around. It was Friday, injection day for tropical yaws and the day for treating all sorts of ailments and diseases. Before the morning ended, we had given sixty-five injections, had done all the treatments, and had three gospel meetings with the natives. If the natives were from our own language area, the message was spoken in that language. If not, we gave them the message from records in their own tongue done by Gospel Recordings. It is a wonderful way to reach the people. In between, we cared for six in-patients, gave bottles to eight bottle-fed babies and sent them back to the village with their mothers for the day.

One missionary spent part of the day on the language. Another spent almost the whole day in the kitchen, just in the mundane duties of any kitchen in any household. How much of a missionary's time is spent among the pots and pans—the prosaic things of life! Yet they are all very necessary, and it is just here that we really need to trust God.

Two men missionaries spent the whole day putting up new medical buildings. Everything has to be done the hard

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ROM. 10:17.

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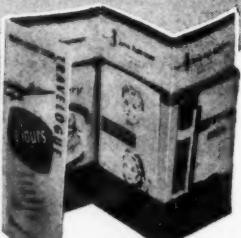
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way. Long, hard days of heavy work are spent in the jungle felling trees and splitting palms for the flooring. Everything has to be adzed by hand. Only then can they begin to build.

As we see the buildings go up around us, and see the improvements to our homes and physical surroundings, we are reminded to pray that we may build strong foundations for the work of God here. It takes time to lay proper foundations. May those we lay be worthy of the superstructure.

Radio Hook-up Asked for New Guinea

The mission mentioned in the preceding article is one of several missions now at work in the territory of New Guinea and Papua. One of their major problems, aside from transportation, is communications. Of course, regular mail service and the telephone are out of the picture. There are some government-operated radio networks, but they are claimed to be inadequate for the needs of the missions.

So the Christian Radio Missionary Fellowship of Australia has applied for permission to set up a missionary radio network. They would operate a 150-watt radio-telephone transmitter at Bayier River in the central highlands as a control station. From it they would undertake to keep up contact with the various mission stations, the mission hospitals and aircraft.

At present, says CRMF, if a Methodist missionary at Mendi wants to contact another member of his mission at Tari, he writes a letter. It may take six or eight weeks before he can get a reply, since it has to wait for the irregular flights of chartered planes. The Baptists have a similar wait for replies from their outstation at Telefomin. In worse situation yet are the outstations of the Un evangelized Fields Mission on the upper Fly River. They have to wait for the mission launch, which visits them about every six months.

The need for good communications becomes most critical in cases of serious illness. Then if the missionary or nurse could contact a doctor in time, it might mean the saving of a life. Or if the ailment turns out to be minor and the local nurse can handle it with the doctor's advice by radio, it saves an expensive trip by special plane. There are several mission hospitals, too, that can handle serious cases, but they lack radio communications.

CRMF hopes to be able to meet the need.

Silver Anniversary for Hospital Clinico Biblico

Latin American countries generally do not welcome medical practitioners from abroad. As a result, medical missionary work is much more limited there than in some other areas. In a few places, however, there are Evangelical hospitals that carry on a very useful ministry.

On July 21, the Hospital Clinico Biblico of the Latin America Mission celebrated its twenty-fifth anniversary in

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San Jose, Costa Rica. In twenty-five years the "Biblico" has come to be recognized as the country's outstanding private hospital. The wife of President Jose Figueres was one of its recent patients. Dr. Marie Cameron, of Winnipeg, has been in charge of the hospital almost since the beginning.

Besides Dr. Cameron, more than fifteen Costa Rican doctors co-operate, headed by a former vice-president of the republic, Dr. Alberto Oreamuno Flores. Six other missionaries are on the staff, plus a number of national nurses. The hospital has a training program for nurses that has prepared young women who now serve in ten different Spanish-speaking countries.

In its twenty-five years, the hospital has averaged more than a thousand outpatients each month. One of the interesting features is that, apart from missionary salaries, the hospital is entirely self-supporting.

Adventure in Assam

By Rachel Funk

The end of March brought the Gospel Recording team to us. One day Sanna Barlow and I were returning from Dharmanagar, after a few eventful days there, trying to get some additional languages on records. Sanna was driving the Makunda vehicle, which still goes by the name of jeep, even though the gears no longer stay put, and at the most awkward times the battery goes dead. (We were not told in advance of this habit.) It had taken us four hours to get it started for the trip back to Makunda, so it was dusk before we set out on the seventeen mile trip, mostly through jungle covered ranges.

All went well for about an hour. Then, as we were rejoicing that we had crossed the border into Assam without any mishap, the jeep suddenly had a heart attack. By great effort it reached the top of the hill; but the lights began to dim, and going downhill it died.

We drifted across a bridge, but before us was another hill, and on either side were steep banks. We were in the heart of a forest reserve, with nothing but dense jungle all around us. We knew this road was seldom traveled at night. The "mechanic" with us tried in vain to start the motor. The crank was tired and just slipped out.

About half an hour had passed, when we could make out a dark figure running toward us. Sanna heard the panting, and saying, "It's a leopard!" she jumped into the jeep beside me.

The "leopard" came straight at her, but when it got close we could see it was a man. He grabbed her feet, pleading, "Save us, Mem Sahib! The elephants are coming! The elephants are coming!" Eight other equally frightened men joined him.

There we sat, helpless, for our jeep would only be a toy for elephants. Were they charging? The road was narrow, and there was no place to flee. Our hearts turned to our Lord and we had peace, knowing He would work things out. We recalled having seen the sign, "Beware of Elephants," but it didn't tell us what to do. One of our men ordered a fire started and poured a bit of motor oil on the bamboo to help things along. By



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this stone-age chieftan gave them a pig roast . . . and clans along the *Baliem River* feasted our party flown into *Shangri-La* in April . . . our workers visit in their villages . . . one missionary has been adopted as a clan brother . . . but other clans have threatened our men . . . these primitive people are like children . . . responsive to friendliness yet full of superstitious fears . . . jealous of adjacent clans . . . suspicious of intruders . . . quick to attack . . . Our brave little missionary patrol . . . pushing deep into enemy territory . . . very greatly need God's protection and your intercessory prayers.

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the light of that fire our handyman pounded the crank until it caught and turned the motor. But nothing happened.

But why wait? We now had plenty of help, why not go ahead? Two men carrying blazing bamboo torches went in front to frighten the animals, Sanna took the wheel, and the rest of us pushed. The men were scared but willing helpers, and slowly but surely the jeep and trailer moved up the hill.

There at the top was indisputable proof that the elephants had been quite near. Down the other side we pushed the jeep for a short distance, and then the motor joined its roar to the chorus of grunts. A shout of joy went up, and everybody piled on. Not far ahead we found a herd of elephants just off the road in the jungle. We all shouted and beat the tin roof, while Sanna leaned on the horn. Then we were safely by.

Coming over another hill, we saw a lone elephant in the road. We all went into action again, and the results were most gratifying—he hurried straight up the steep bank! Soon we were out into the open country, vying with each other in pointing out how good the Lord had been.

If the elephants had not come to frighten those men back, we certainly would have had to spend the night out in the jungle. But if the jeep had not stalled, we most likely would have driven suddenly into that herd of elephants, and in the surprise and confusion would probably have lost our heads—and our lives.

Yes, God had been very good to us. We reached the river and pushed the jeep into the garage; then hiked the two miles to Makunda, reaching there about 10 P.M.

Golden Nuggets

for Bible Students

By KENNETH WUEST

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THREE STEPS

In his first letter (1:1, 2), Peter gives us the three steps God takes in the salvation of a sinner. He is writing to "strangers." The word is *παρεπιδήμος* (*parepidēmos*), "those who have settled down alongside of a pagan population." He describes them as "scattered." The word comes from *δισπειρίω* (*diaspeirō*), "to sow seed." Thus, God providentially places Christians among the unsaved so they might reproduce themselves in the winning of the lost to the Lord Jesus.

They are elect. The word is *εκλέγω* (*eklegō*), "to select out from a number," and refers to the sovereign choice by God of certain among mankind to be saved. They are "chosen out ones." This choice is "according to the foreknowledge of God the Father." The word is *πρόγνωσις* (*prōgnōsis*), and means "foreordination" (I Pet. 1:20). "According to" is *κατά* (*kata*), "down," and speaks of domination. This sovereign choice was dominated or controlled by the foreordination of God. God the Father chooses the sinner to salvation.

The next step is taken by the Holy Spirit. "Sanctification" is *ἅγιασμός* (*hagiasmos*), "to set apart for God." The phrase could be translated, "in the sphere of the setting apart work of the Spirit." That is, this foreordination of the sinner was made with the provision that that sinner be included within the sphere of the setting apart work of the Spirit. Thus, the Spirit takes up His work of bringing him to the act of faith. This is His pre-salvation work, which includes that of enlightening him as to the terms of salvation, giving him the ability to taste of salvation, bringing him to the act of repentance (Heb. 6:4-6) and faith.

Then God the Son takes up the work. "Unto" is *εἰς* (*eis*), a preposition often signifying result. The setting apart work of the Spirit results in "obedience and sprinkling of the blood of Jesus Christ." But this obedience is not the obedience of the saint, but the obedience of the sinner to the gospel (Acts 6:7), since it is followed by the cleansing of that person by the blood of Christ.

Thus, God the Father foreordains the sinner to salvation, God the Spirit brings him to the act of faith, and God the Son cleanses him in His precious blood. The explanatory translation reads, "to chosen-out ones, this choice dominated by the foreordination of God the Father, this foreordination being within the sphere of the setting apart work of the Spirit, this work of the Spirit resulting in obedience and sprinkling of the blood of Jesus Christ."

If perchance the reader is unsaved, let him put his faith in the Lord Jesus as Saviour, and he will find that God the Father chose him for salvation, God the Spirit brought him to the act of faith, and God the Son cleansed him in His precious blood.

—Selected

Moody Monthly

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Winners Meet at Winona Lake

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That is how James Luther, pastor of the Silvercrest Baptist Church, of Pontiac, Mich., described Moody Bible Institute week at the Winona Lake Conference grounds, Winona Lake, Ind., July 18-25. Mr. and Mrs. Luther were among the twenty-six guests who received expense-free vacations in exchange for submitting one hundred subscription orders to MOODY MONTHLY last spring.

The twenty-six guests were high in their praises for the conference blessings received. Most of them expressed the desire to return again next year, if the event is repeated.

This year's Bible conference program listed many well known speakers, including James McGinlay, Torrey Johnson, George Sweeting, Alan Redpath, and others. Among those furnishing special music were Al Smith, John Peterson, and Dick Anthony.



Twenty-six MOODY MONTHLY contest winners meet at Winona Lake's "Hillside" during Moody conference week. Left to right, front row: Mrs. M. L. Rackley, Mrs. Esther Meier, Mrs. James Luther, Mrs. Zerelda Greenwood, Maurine Loyer, Mrs. Velora Pease, Mary Evelyn Nunn, Rev. David Ring, Mrs. Dan Smith, Dan Smith. Center section: Mrs. Freida Berne-King, Rev. R. B. Young, Rev. James Luther, Mrs. R. B. Young, Rita Teyachea, Mrs. C. T. Grayson, Mrs. Glenwood Stanley, Mrs. David Ring, Brooks J. Dill, Mrs. Dill. Rear: Rev. James Reese, Mrs. Reese, Raymond Edwards, Mrs. Edwards, Rev. C. T. Grayson, Rev. Glenwood L. Stanley.



"Repeat Performers" meet at Winona Lake as contest winners for second time. Left to right, Rev. and Mrs. R. B. Young, Mrs. and Rev. James Reese, Mrs. Velora Pease, Maurine Loyer, Rev. and Mrs. David Ring. Twelve of the vacationists were pastors and their wives.

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- *Rev. and Mrs. Norman H. Vernon, Wayne, Mich.
- Rev. and Mrs. R. B. Young, Tulsa, Okla.

*Unable to attend conference (received cash award).



Mr. and Mrs. Raymond Edwards, of Frederick, Md., receives congratulations from Bill Boyle, circulation manager of MOODY MONTHLY, for selling the most subscriptions, 172.



ANSWERING YOUR

Questions

NATHAN J. STONE

THE FERRAR FENTON TRANSLATION

I have recently been told by a friend that the Ferrar Fenton translation of the Bible is recognized as one of the best. I would appreciate your opinion of it.

—Mrs. E.L.S., California

This translation, on the basis of considerable sampling, is disappointing. The author claims, truthfully no doubt, to have spent fifty years studying the Bible languages in order to acquaint himself so thoroughly with them as to be able to think in them as well as simply to translate. This is doubtful as far as the Hebrew is concerned.

Exception could be taken to the very first words in the Bible, which he translates "by periods" instead of "in the beginning." While there is difference of opinion among those sound in the faith, including some scientists, as to whether the word "day" in Genesis 1 refers to a twenty-four hour day or a period of time, it is extremely doubtful that the first word in the Hebrew Bible means "by periods."

The Jews who translated the Hebrew Bible into the Greek between 300 and 100 B.C. did not think so, for they also stated it to mean "in the beginning," and did not conceive of such a notion as "by periods."

Serious exception must also be taken to the translation of Genesis 1:26, which the ancient Hebrews, who certainly must have known their own language at least as well as any modern could, even among present day Jews, translated it as we have it now in our regular versions. The Ferrar Fenton translation renders it "let us make men under Our Shadow, as Our Representatives." It is possible that the Hebrew word translated "image" has in it the idea of "shadow." A shadow could be thought of as an image; it is our image that we see cast as a shadow. But to say "let us make men under Our Shadow" is a different idea altogether.

The use of the plural "men" also could be misleading, although the Hebrew word, which is singular, could be used in a collective sense. This version by translating "men" might be suspected of subscribing to the evolutionary hypothesis, which in its so-called "theistic" pre-

sentation may simply mean that God took some animals and breathed into them the breath of life and so made them human beings.

Genesis 3:1 reads, "Now the Serpent was most impudent." This is certainly not the Hebrew word, which is better translated either as it is in the King James Version or as "cunning" or "crafty."

The Psalms have been reduced to mere poetry. They are poetry in Hebrew, but the result of the author's effort has been to give us mere poetry, some of the thoughts being altered beyond recognition. There is little inspiration and nothing to stimulate emotional thought and interest. Mere poetry has robbed them of that.

Psalm 22:17 has been altogether robbed of the element of Messianic prediction, in translating the word "pierced" as "lions." This is simply following the pattern of Jewish commentators, since the Church claimed the fulfillment of this verse and psalm in Christ. The more ancient Jewish translators believed the word to mean "pierced."

There may be some advantages in the translation, but these are vitiated by the serious defects already mentioned.

IMMORTALITY IN THE OLD TESTAMENT

I have read and heard it said that the idea of immortality is not taught in the Old Testament and that the Jews got it from the captivity in Babylon. Is this true and is it anywhere taught in the Old Testament? —H.J., Illinois

Immortality, or the life after death, is mentioned in the Old Testament in the following Scriptures: Job 19:26, 27; Psalm 16:9-11; 17:15; 49:14, 15; 73:24-26; Isaiah 25:8; 26:19; Hosea 13:14; Daniel 12:2, 3. That there is a life to come is clearly indicated in the experience of Enoch (Gen. 5: 24), and of Elijah (II Kings 2:11).

Not only does the Old Testament state this doctrine formally in the above Scriptures, but it everywhere takes it for granted. It is not only explicitly stated, but everywhere implied. The children of Israel did not have to wait for the Babylonian captivity to learn of this truth. They could have become acquainted with it apart from revelation a thousand years before in Egypt. It is a universal hope as much heathen religion bears witness, and must have been so from the beginnings of the race.

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initiatives only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

Immortality is implied in such passages as Deuteronomy 33:27; Psalm 90:1; in such phrases as being gathered to one's people or fathers (Gen. 49:29, 33); in such expressions as "the God of Abraham . . . of Isaac, and . . . of Jacob" (Exod. 3:6, 18) when these patriarchs were already dead, a statement which the Lord Jesus interpreted as being the God of the living (Matt. 22:32).

It is also implicit in the very fact that man was made "in the image of God" (Gen. 1:27). It is unthinkable that creatures so made and fitted for the knowledge of God and for fellowship with Him should know nothing more than the few short years of this life.

+ + +

OBSERVING DAYS

Does Romans 14:5 have any reference to observing the Lord's Day or the Sabbath? "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." Does not this seem to indicate that a day of rest or worship doesn't matter? —S.R., Iowa

It is doubtful if any particular day is referred to in this verse. If that is so, then it is not a matter of a seventh-day Sabbath, or of the first day of the week as the Lord's Day. Nor is the matter of a day of rest and worship under consideration as much as the observing of various days, or a system of days.

The background of Romans 13 and 14 is the believer's love and liberty in Christ. On the one hand there were those who had come out into true and full liberty in Christ. On the other hand there were those who, weaker in faith, were troubled about meats and observances and days which in themselves had no spiritual significance.

There were probably Jewish Christians who might still want to take their stand upon the law of Moses, forbidding certain meats and drinks, and even to continue to observe festivals, days and ceremonies now fulfilled in Christ. The same was true of some from among the heathen. The thought is that some regarded *every* day as consecrated to the Lord and to be used in Him and for Him, while others were attaching special sacredness to certain days.

The lesson in these chapters is one of mutual forbearance and tolerance on the part of believers in such matters. The strong in faith should never in the exercise of their liberty give occasion to the weak to stumble, nor should anyone weak in faith (rather in understanding than in character) think the stronger careless or indulgent who is able to realize true and full liberty in Christ.

+ + +

MAMMON OF UNRIGHTEOUSNESS
What is meant by the words of the Lord, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9). —A.H., Chicago, Ill.

The meaning of this verse is much clearer in the Revised Version, but especially in Weymouth's translation: "But I charge you so to use the wealth which is ever tempting to dishonesty as to

Moody Monthly

win friends who, when it fails, shall welcome you to the tents that never perish."

Money in itself is neither righteous nor unrighteous, but gets its moral quality from the one who possesses it. Its possession is not in itself an evil, but it may be a weight to drag one down or wings to lift, according to its use.

Our Lord certainly did not command the selfishness of the man in this parable, nor approve sharp practices as a means of gaining friends or favors. But He does urge upon believers the same resourcefulness and diligence and alertness for good ends which the unjust steward displayed for questionable ends. There can be no better or even more profitable use of material things than to promote spiritual ends, to support the spiritual enterprise of the gospel. The material alone perishes; invested in the spiritual, it is imperishable (Matt. 6: 19-21; Luke 12:21; I Tim. 6:17-19).

For Those Who Sleep at Prayer

[Continued from page 18]

swer, try writing. I know this is terribly unorthodox, but it may deliver your prayer life from destruction. If your prayer times are wretched fights against a mixture of confused thoughts and no thoughts at all, then sit at your desk with paper and pencil, and write a letter to your heavenly Father. Write it in your best hand and in best English—or Swedish, if that is your language! Write a paragraph in which you tell Him as best you can what He means to you, what His Son means to you, what the Holy Spirit means to you, what His Word means to you. That is worship. Then write a paragraph, confessing your sin, in all sincerity and heart-searching. Then write a paragraph, listing your petitions, and let them embrace a wider area than your family circle. Then add a fourth paragraph, just giving thanks for all His mercies. Having written it, read it; read it aloud; read it to *Him*, and see if He will not speak back in the depths of your soul.

It might be good to preserve that letter, and write more, and preserve them also. Then some day take stock by reading them all over. They may prove very revealing of your progress in the knowl-

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Another outstanding short feature in Dr. Wilbur M. Smith's IN THE STUDY this month, beginning on page 27.

edge of God. But remember, they are not to be written for your admiration or anybody else's, but for *Him* only. If after you die they are discovered and published, may they bless the Church of Christ as much as the Private Devotions of Lancelot Andrews! At any rate, they will have disciplined you in prayer, and saved your soul from the "shallows and miseries" of a life out of touch with God.

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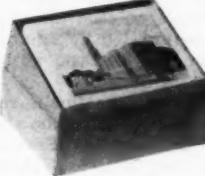
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September 19
Growing in Christian Love

Matthew 5:43-48; I John 4:11-19

MEMORY SELECTION: *And above all these things put on charity, which is the bond of perfectness.—Colossians 3:14*

Growing up to full manhood in Christ has been our concern in the lessons of the last three months. We have seen the necessity for growth; the example of our Lord; how growth comes through study of God's Word, through prayer, through worship, by making right choices, by giving, by serving, by helping others—yes, in many ways.

Now we are reminded that the essence of it all, the spirit which must activate and pervade it, is that of Christian love. It is (as declared in I Cor. 13:1-3) only as all the virtues and activities of man are marked by love that they have any real meaning, otherwise "it profiteth nothing."

We must remember that it is God's way of loving which we must learn. The poet was right when he said that the "love of God is greater than the measure of man's mind." We need the grace of God to carry us beyond the concept of human love into the amazing glory of God's love. We note

I. The Measure of Love (Matt. 5:43-48)

Because God had required of them a high degree of love and consideration for the members of their own race, the Pharisees of Jesus' day had added the converse principle, out of their own minds, that one should hate an enemy. God had not said it; in fact, He declared that, even in the case of the stranger in the land, "thou shalt love him as thyself" (Lev. 19:34).

There is too much of the pharisaic spirit in us today, not only in the world but in the church, namely, of loving only those who are lovely, and in whom we may have an interest. The attitude of the world is that of selfish advantage. It pays to be polite to those who favor you, to cultivate good will by acts of courtesy and kindness. If you have a neighbor who could help you in time of need, do something nice for him. Love the lovely and ignore the unlovely. If you have an enemy, what can you gain from kindness to him? Hate him, and treat him as an enemy. So says the worldling.

Christianity knows nothing of such a spirit. Even though the Christian finds it necessary to oppose wicked men, to thwart or hinder their evil plans, he does not lose his love for them. Even those who despitefully use us are to be loved for Christ's sake.

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The example is our heavenly Father Himself, as He allows the benefits of His bounty to accrue even to those who rebel against Him. They do not enjoy or profit by His kindness as the believer does because of their failure to recognize Him as the giver, but God is kind and loving toward them even in their rejection of Him.

It is well for us, when we feel the pain and sorrow of the words and deeds of evil men, to "consider him that endured such contradiction of sinners against himself, lest [we] be wearied" (Heb. 12:3). He went right on loving them, and so can we.

To learn and to practice that divine measure of love is to have grown spiritually. God help us to grow!

Now we turn to another wonderful Scripture passage as we consider, and learn of

II. The Manifestation of Love (I John 4:11-19)

"God is love" is the word we find in verse 8 of this chapter; that is, love is the very essence of His moral nature. He is the source of all love, and therefore only the one who knows God really knows how to love. It is instructive and inspiring for us to read how the love of God has shown itself.

The statement in verse 11, "Beloved, if God so loved us," refers us back to verses 9 and 10, where we read that the love of God was manifested by sending His "only begotten Son into the world, that we might live in him."

The glory of that life in Him is revealed in verses 11-16. The Son who was sent by the Father to be our Saviour takes us into the very center of God's love (v. 15), and because we abide in that love, we cannot help loving one another.

Thus is God's love revealed in the world (v. 12), and so it behoves us to declare it by our love for others. This is not the poor sentimental nonsense (or worse) that is usually meant by the word "love," but something deep and rich and eternal.

In verses 17-19 we find that love shows itself in a full and satisfying fellowship with God, and that leads to fellowship with one another.

Fellowship is impossible in an atmosphere of fear, and love rules out all fear. In Christ we know that God first loved us, and our hearts go out to Him in a warmth of devotion which makes fear impossible.

Because we so love Him (v. 19), we do have that real love for others (see vv. 20 and 21, which should be included in the teaching of the lesson). There is no point in talking about our love for God if we do not have love for the brethren, or as verse 20 expresses it, failure to love one's brother denies one's profession of love for God (cf. Matt. 22:36-40; Deut. 6:5; Luke 10:25-28).

September 26

Living Witnesses

Matthew 5:13-16; Acts 8:4-6;
II Corinthians 5:14-20

MEMORY SELECTION: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matthew 5:16*

Our fellowship with God through Christ is a most delightful personal experience, but men are not saved just for their own joy and enjoyment. They are saved to serve, and that service is essentially a matter of witness—the effective testimony of those who witness by life as well as by words.

Scripture is rich in the use of a variety of figures of speech to express the pungency, power and persuasiveness of Christian witness. As we consider them, let us ask ourselves whether our lives measure up to God's standard. One fears that much that is called Christian in our day is quite anemic and impotent. What about my spiritual life?

The true believer in Christ is presented as

I. Preserving (Matt. 5:13, 14)

Let us remember that men make up nations. Too often we think of them as political entities quite distinct from people. Human beings like you and me determine the direction in which the social order moves, and that in turn sets the nation's pattern.

It is vital, then, that the Christian be what he is intended to be—a powerful antiseptic in a world of decadence. We are the salt of the earth, and the pungent savor of Christ is to be evident in us as we touch life round about us, in the church, the nation, and the home.

True salt (and any other kind is worthless) is antiseptic and purifying. It fights corruption wherever it is found—and does it always. The question is, How effective and spiritually salt are we as Christians in fighting such things as the liquor industry, political corruption, vice—yes, sin of all kinds? Have we lost our savor? It is a pertinent question!

We also have the beautiful figure of light. Jesus is the one great Light of the world, but when lighted by Him, we too are to be

II. Illuminating (Matt. 5:15, 16)

A light is supposed to shine, and it always does, unless someone hides it under a cover. There it is both useless and dangerous.

As believers in Christ, we are the light of the world, and if we cover our lights we deny the very essence of our natures. Here is no thought of proud or self-glorying display. Light does not shout about itself—it just shines.

A life lighted by faith in Christ will shine not only at home, but to the very ends of the earth. We know that the light which shines farthest will also shine brightest at home.

Turning to another Scripture portion, we find the believer

III. Witnessing (Acts 8:4-6)

In the providence of God, the word about Jesus was spread abroad even by that which was intended to hinder or destroy it. In trying to beat out the fire

of Christian testimony, the enemies of the gospel simply spread the flames.

Philip is a distinguished example of a fine succession of Christian laymen who have gone everywhere witnessing for Christ. God honored his faithfulness and sent revival to the people. Souls were saved as they listened to the Word of God. It is happening in our day. Do you have a part in it?

The message is a tender and precious one. The eternal God wants men reconciled to Himself. So we, in Christ's name, go about the blessed business of

IV. Reconciling (II Cor. 5:14-19)

The ruling passion of the one who knows Christ is that life must no longer be lived unto himself, but for Him who died for us, and lives again.

It is a life not under the bondage of law, or driven by the compulsion of the whip, but caught in the tremendous and delightful compulsion of love. There is no stronger actuating principle in all the world. When a man loves Christ, he simply must seek the reconciliation of others to God.

To bring a man to Christ is no minor adjustment of his life and thinking. It is a complete change (v. 17), elsewhere (John 3) spoken of as the new birth. Some talk of the ministry of reconciliation as though it were a "pat on the back" for the sinner and the suggestion that he adjust himself to God, but it actually calls for a completely changed life.

Another phase of our living witness finds us

V. Representing (II Cor. 5:20, 21)

Ambassadors, that's what we are! We represent the King of kings and Lord of lords. What a striking figure this is, for it teaches us that we are no longer our own. We are willing to bear the burdens and the misunderstandings of life for His sake. Persecution, trial, and hard work are dignified by our calling.

There is the constant urge to walk worthily, to avoid not only evil, but the very appearance of evil. There is the cultivation of spiritual character by devotion to the Word and prayer—and the constant, urgent and eager plea, "Be ye reconciled to God."

October 3

Job's Struggle to Understand Life

Job 1:1; 19:7-10; 23:3-10

MEMORY SELECTION: *Ye shall seek me, and find me, when ye shall search for me with all your hearts.*—Jeremiah 29:13

The Old Testament is little understood and far too little appreciated by most church folk. Its books are rich, not only in historical facts, but in inspirational and devotional helpfulness.

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I. A Man—Upright and Good (1:1)

Job was a just man who feared God, but who came into serious problems because of the attacks of Satan. His experiences can help us, for he was a real man, like you and me. Some who would have us believe that this book is fiction will do well to compare the plain statement of this verse with other evidence in Ezekiel 14:14 and 20, and James 5:11.

We learn that he was a man who had been entrusted by God with a large and fine family, and great flocks and lands. He was then a man of business, and the husband and father of an active household. Many men find either of these to be an excuse for neglecting spiritual things. They are too busy for God and the church. But not so with Job. He was in it all an upright, God-fearing man. He proves that it is possible in the very midst of the circumstances of modern life to live for God.

His very goodness made him the target of Satan's efforts to prove that the grace of God was not sufficient to keep a man who, having much, lost it all. Read Job 1 and 2. By the Lord's permission, Satan took Job's property, his family, and even his health. Although he did not lose his faith in God's we find Job now

II. A Man—Troubled and Despondent (19:7-10)

We find him finally sitting on an ash heap, scraping his infected body with a potsherd. He believed God, for did he not say, "Though he slay me, yet will I trust him" (Job 13:15)? But questions and doubts pressed in upon him.

His friends, who may have meant to comfort him, only added to his distress with their sophistries. Questions crowded in upon him; he felt that his cries for help were unheeded, that he could not get through to God; yes, that God had not only stripped him of everything, but, saddest of all, had left him no hope (v. 10).

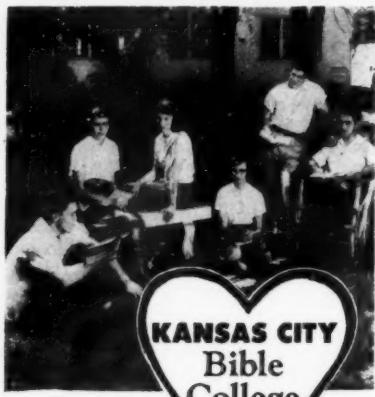
It is a dark picture and well depicts the despondent spirit which often afflicts man when troubles come in as a flood. Life can be very desperate and difficult. It does seem to "tumble in" on us at times, and as far as the world is concerned and human philosophies go, there is no encouragement.

But let us learn of Job, who even in such an hour was

III. A Man—Eager and Intelligent (23:3-6)

The hour of deepest darkness, of threatening despair, is not the time to cast one's faith in God aside. We find Job eagerly seeking the Lord, who was, in fact, not far from him.

He wanted to make things right with God (v. 4). He wanted to hear from God (v. 5), and he had confidence that God would hear him. It is a lesson we



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need to learn. When things are at their worst, they are about to become better. God is never indifferent to our need, and though He may seem to be slow to answer us, He will give heed (v. 6) and will in His good time deliver us.

Job knew this, and thus we find him to be

IV. A Man—Seeking and Confident (23:7-10)

Forward, backward, to the left, and to the right he turns, but does not find God. Then his faith flashes forth in the assurance that God knows where he is—"he knoweth the way that I take" (v. 10).

How blessed and wonderful! In the hour of trial, or sickness, or sorrow, when we seem to be unable to pray, to get through to God, we can relax and say, "I cannot find Him, but He knows where I am." That's all we need!

The outcome of it all for the upright man is that after the burning fires of testing (and oh, how hot they can be at times), he shall "come forth as gold" (v. 10) which has been tested (cf. I Pet. 1:7).

We shall see more of Job's wonderful discovery of God's continuing and adequate grace in our lesson of next week, but is it not good to see even now that in the very depth of distress and discouragement we can trust Him? Will we do it, or will we try to bear our burdens alone?

October 10

God's Answer to Job's Perplexity

Job 38:1-7; 42:1-6, 10a

MEMORY SELECTION: *Be still, and know that I am God.*—Psalm 46:10

There is an answer to every need of man. Dark may be the shadows, perplexing the problems, desperate the fears of man, but there is a way through to glorious victory and peace when we meet God.

To find the answer there must be a proper concept of the greatness and power of God, and an appreciation of man's fellowship with Him in His life and ministry. Much of the weakness and ineffectiveness of Christian testimony is due to the fact that men have too small a God.

A reading of the chapters of the book of Job preceding our lesson brings before us the dialogue with Job's friends, followed by a speech in which Elihu, a young man of ability but limited vision, had sought to give Job an answer to his problem.

While Elihu was speaking, a great storm came up, and he used it to portray the majesty and mystery of God. Then in chapters 38-41 God speaks out of the storm. Here we see

I. The Greatness of God (38:1-7)

Job's friend Elihu had made a rather good speech, but he had missed the real point of God's testing of Job. So the Lord rebukes him as one who "darkeneth counsel by words without knowledge" (v. 2).

How aptly that expresses much that

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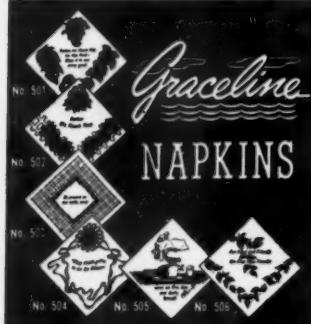
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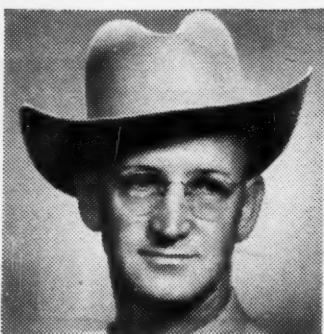
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Treasure in Your Hymnbook

[Continued from page 23]

emphasize the message of the hymns and to make the singing a spiritual experience for all who take part.

IV

Education is of the utmost importance. The neglect of worship hymns will never be remedied appreciably except by education in church music. People sing what they like, and they like what they know. They must come to know the hymns thoroughly and intimately. "Choruses can be caught, but hymns must be taught."

Something can be done right away. The congregation can begin to learn a new hymn now and then. One way of introducing a "new" hymn—the painless way—is to sing unfamiliar words to a suitable familiar tune. If the tune for "O for a closer walk with Thee" is too difficult in a certain hymnal, one can substitute the better known tune to "Jesus, the very thought of Thee." Another way is to teach the hymn in a congregational rehearsal, either in the mid-week service or the Sunday evening service, making full use of accompanist and choir.

It is long-term education, however, which really pays off. We must start in the Sunday school. The need there is for a greater emphasis on worship and the introduction of the great hymns as the children are mature enough to grasp them.

Our young people's groups should specialize less in musical froth. After all, this is a department of Christian education too, and it seems inconsistent that we should urge our young people to feed on the meat of the Word and then give them musical meringue. If someone will go to a little trouble, young people can be brought to love the rich hymns of praise and devotion and to sing them with real understanding.

We ought also to have more music in the home. Every family in the church should own a hymnal and should try using hymns—perhaps merely reading them—in family worship. And why not more informal "sings"—a few friends around a piano, singing hymns old and new?

Hymn-education, however, could very well mean only the rote memorization of a number of hymns or the mastery of a few hymn tunes. According to our principle, we must go further than this. The hymns must become *meaningful* to us. Herein lies our most shameful neglect of this treasure. For we have sung profound scriptural expressions of adoration with the absent-minded glibness with which many of us reproach the liturgist.

The meaning of a hymn can be underscored in several subtle ways. The way the hymn is announced can communicate the spirit of the words. The organ

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need is to relearn the art of worship in song—to concentrate on the words, to direct our singing to God, and to offer our hearts along with our voices.

We talk a great deal of sacrifice, giving up money, time, ambitions. But our sacrifice must include the offering of the fruit of our lips to God in praise. Then we will have rediscovered not only the neglected treasure of the worship hymn, but also its supreme value. END

Another article on the role of music in the worship of the church will appear in an early issue.

WHAT A DIFFERENCE!

The difference between listening to a radio sermon and going to church, someone has said, is almost like the difference between calling your girl on the telephone and spending an evening with her.

—Selected

Lord of Miracles

[Continued from page 24]

ere my child die." But the physical presence of Christ was not necessary in Capernaum where the sick boy lay. The words that Jesus spoke were spirit and life. "Go thy way; thy son liveth."

The anxious courtier believed the word that Jesus had spoken to him, and went his way. The next day his servants met him, saying the same thing that the Great Physician has said: "Thy son liveth." His son had been healed at the very hour when Jesus had spoken those gladdening words; and the ruler believed and his whole house. The sad father's extremity was the Lord's opportunity.

"The healing of His seamless dress

Is by our beds of pain;

We touch Him in life's throng and press,
And we are whole again."

Greatest miracle of all is the resurrection of the Lord Jesus. He had authority to lay down His life and He had authority to take it again. The fullest manifestation of divine might was given when He who is the Resurrection and the Life robbed death of its sting and the grave of its victory. Father, Son, and Holy Spirit joined in the grand strategy of redemption in this exercise of the power of God. Here is the principle of causality at work, but what a supernatural cause! What a supremely divine effect! Forever now the power of His resurrection is to be the norm and pattern of His working for His people.

By the Holy Spirit He was begotten, by the Spirit He went forth to victory over the tempter, by the Spirit He healed the sick (Luke 4), by the Spirit He offered Himself without spot to God (Heb. 9), by the Spirit He was raised up from among the dead (Rom. 8). By the Spirit He has created us new creatures, and by the Spirit He quickens these mortal bodies of ours, that they may become the instruments of His holy purpose, and the temples of His grace and power.

♦ TODAY, Christ is the same Almighty Saviour from sin and despair. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Salvation is of the Lord. By the blood of the everlasting covenant He has come forth from the dead, and by virtue of that infinite transaction of Calvary, He brings poor lost sinners home to God.

"Precious, precious blood of Jesus,
Let it make thee whole;
Let it flow in mighty cleansing
O'er thy soul."

Atheism is no match for the Son of God, who was manifested to destroy the works of the devil. A university student resisted every philosophical argument for

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the existence of God. But one day she came to hear a sermon on "The Nature of God" from the story of the woman of Samaria, and she was convicted of sin so deeply that she thought herself beyond the reach of mercy. When the way of salvation was made known she said, "It is too late now, too late now, there is no hope for me."

But that night the Son of God drew near with saving truth and power, and she became a new creature in Christ Jesus. All the old atheistic arguments and attitudes passed away so completely that she could not recall them. It was Jesus, mighty to save, who had come to her heart and accomplished the good pleasure of the Father's will, to the praise of the glory of His grace. (Atheism is a moral problem, not merely a mental one. The New Testament definition of atheism is "without God," to live as though God did not exist.) The Lord proved sufficient for victorious living and for Christian service too. So the former atheist became a radiant representative of her Lord. She adorned the doctrine of God her Saviour in all things, winning others to Him.

♦ YESTERDAY, Christ was the Almighty Lord of creation; today, He is the same Almighty Saviour from sin and despair, and forever He will be the Almighty Conqueror and Lord. Christ will again exercise His almighty power; there are miracles yet to take place. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (I Thess. 4:16). "Impossible" says unbelief. But there is nothing impossible with our omnipotent Saviour. He is the Resurrection, and He who called the name of Lazarus knows the name of all His followers.

How welcome was the voice which Lazarus heard when Jesus said, "Come forth!" It was the voice of his Beloved. With gladness we also shall hear the voice of our Beloved saying, "Rise up, my love, my fair one, and come away." How welcome His voice will be that day!

There will be also the miracle of the transformation of living believers. "We shall not all sleep, but we shall all be changed," all "they that are Christ's." Not some of them, but all of them. For the whole Church is His body, the "fullness of him that filleth all in all." What a change it will make. We shall be like Him, for we shall see Him as He is. Angels will feel they must needs veil their faces before the glory of the redeemed. Then shall that prayer be answered, "Let the beauty of the Lord our God be upon us."

Still another miracle will take place when we which are alive and remain are caught up in the clouds, together with the resurrected believers, to meet the Lord in the air. As the magnet attracts the fragments of metal, small and great, which share its nature, so all of those who are partakers of the divine nature shall be caught up to the heavenly Head of the Church. And so shall we ever be with the Lord.

Christ's glory, not our own, will then be our delight. We shall see His face and His name shall be in our foreheads, but

*"The Bride eyes not her garment,
But her dear Bridegroom's face;
I will not gaze at glory,
But on my King of grace—
Not at the crown He giveth,
But on His pierced hand;
The Lamb is all the glory
Of Immanuel's land."*

END

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Daniel 6:10, 11

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4. The Method of Faith—"Three times a day."
5. The Worship of Faith—"Prayed, and gave thanks."
6. The Consistency of Faith—"As he did aforetime."
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—F. E. Marsh

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Khaznet Fir'aun, gigantic temple of Petra, shown in color on cover. Size of men near entrance indicates height of structure.

Stones That Speak

[Continued from page 21]

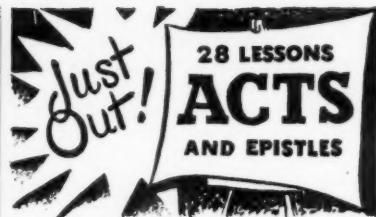
Dr. Culbertson, why in your judgment are these prophecies so significant to the Bible believer, so widely disregarded by the people in the areas where these fulfillments took place?

I think it's largely because the people of these lands do not know of the prophecies. For the most part, they are completely ignorant of the Word of God. Even if they were not, it is a human tendency, when we live so close to the forest, not to see it for the trees. But who are we to criticize, when even many Bible students who should see these prophecies and their amazing fulfillment have passed them by?

What effect do you think this film will have on Christian people and on those who are not Christians, as it is viewed throughout the country?

So far as Christian people are concerned, we can only hope that we have been able to capture on film something of the overwhelming conviction that we felt as the result of our visit. It is a strangely moving experience to stand and view first hand the incontrovertible evidence of the divine origin of the Word of God and the fulfillment of its prophecy. With respect to the unsaved, we hope the film will be used of God to awaken them to the inevitability of judgment and their need for salvation.

Is there a significant lesson here for our own nation for these tremendously important days in which we live?



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Yes—I am sure the thoughtful person can hardly miss the solemn note of warning implied by these glimpses of once great cities and nations which left out God. We hope to touch upon this point more directly in subsequent films. On the surface there seemed to be no reason why these nations and places should be plunged into oblivion, but they were—even as God's Word predicted. I believe we will be able to point out some significant lessons from these things in the films still in view.

END

A COURTROOM SCENE

Any thoughtful person, who knows his Bible, can see in the courts of our land illustrations and reminders of divine justice. Though they are directed by fallible men, yet they are pictures—in miniature and imperfect—of the judgment scenes of Scripture. An observer in a courtroom presided over by Common Pleas Judge Edward J. Griffiths in Philadelphia noticed many things.

As Judge Griffiths was about to enter, a court officer asked everyone in the court to rise, out of respect for the judge's office, and there was complete silence as he took his seat. At his word the proceedings were opened, and at once the court stenographer began to take down every word spoken by judge, lawyers, and witnesses. The accused man sat silently, with drawn, white face, and listened intently while his lawyer pleaded for him.

When the first witness took the stand he was required to take his oath on the Bible and to tell the truth. When he was examined and cross-examined, his testimony soon showed that he was a bigamist, and therefore himself an offender against the law, though he was not on trial. But what must have been his feelings as the truth about him was brought out before a crowded courtroom?

The law was appealed to repeatedly, and it was apparent that Judge Griffiths was quite familiar with its intricacies. At one time the judge's secretary (a graduate of the Philadelphia Bible Institute) whispered to the observer, "A judge is really a king in his own court!" It was a source of real satisfaction to note that things were done decently and in order, the greatest respect was shown by everyone to the judge, and his word closed every argument. It was good also to remember that Judge Griffiths is a true Christian, active in Christian work, and anxious to see other men brought to Christ.

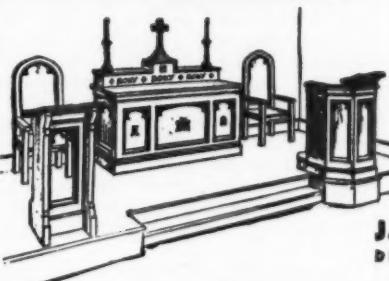
The scene had many spiritual lessons. There was the unfortunate witness, forced to reveal his double life, and confirming this word, "Be sure your sin will find you out" (Num. 32:33)—if not in this life, then in the next. The court stenographer's pencil worked busily, taking down every important word, and recalling the words of the Lord Jesus, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). The accused listened, nervously, as what he thought he had said and done in secret was "pro-

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A Prayer

W. A. WOOD

The piteous wails that rise from pagan lands
Should melt indeed a calloused heart of stone.
That's why I tremble when I sense, O Christ,
The very coldness of this heart—my own!

Warm breath of God, melt all the snows of self
That hold with icy clasp Thy servant's heart—
Then can I weep and pray, or send, or go!
And fear-bound souls will from their idols part.

It's true, for every tear I've shed—
Ten thousand heathen souls have passed away
And wandered into plains of endless night,
No chance to ever know fair heaven's day.

The Orient—its teaming million hoards—
Is bowing still to senseless stock and stone:
The Occident, that boasts its greater light,
Will not the Light of life, its Saviour, own.

Thou art the flame, from heaven's altar offered,
To light the way to faith's true enterprise;
O pierce with burning ray the pagan darkness
And burst in glory on sin-blinded eyes.

Give me a share, some share, O blessed Jesus,
In lifting from the loathsome mire of sin
The souls for whom Thy life of love was given,
That they the gates of heaven may enter in.

Self-Denial

The self is given to us that we may sacrifice it. It is ours, that we, like Christ, may have somewhat to offer—not that we should torment it, but that we should deny it; not that we should cross it, but that we should abandon it utterly; then it can no more be vexed.

What can this mean—we are not to thwart, but to abandon? . . . It means this: we must refuse, abandon, deny self altogether as a ruling, or determining, or originating element in us. It is to be no longer the regent of our action. We are no more to think, "What should I like to do?" but "What would the Living One have me do?"

—George Macdonald

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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Integrating Christian Educational Philosophy with Life and Practice

THE PATTERN OF GOD'S TRUTH, by Frank E. Gaebelein.

Oxford University Press, New York. 118 pages, \$2.50.

Reviewed by William Culbertson



Gaebelein

The four essays on the problems of and possible answers to the subject of integration of a Christian educational philosophy with life and practice are thought-provoking and stimulating. The lectures make the careful reader think, not only of the problems to which the author addresses himself, but also of their logical issues.

Essay number one deals with the problem as a whole and has for its main thrust that all truth is God's

truth. Therefore supernatural revelation properly interpreted and natural revelation correctly understood present no contradiction. Furthermore, the latter should be taught in the light of the former, and the former should not be so formulated as to deny the latter.

This chapter moves as irresistibly as a hurricane. The logic is cogent. The criticisms are devastating. Our only question is a minor one: whether the word "equally" is strong enough (p. 25); it seems to us that Dr. Gaebelein proves that it is far more serious to deny the supernatural revelation than it is to reject what has been scientifically demonstrated (vid. pp. 22, 30, 31).

Essay number two deals with the necessity for Christian teachers in any program of Christian education. What seems practically self-evident needs emphasis, for especially in liberal circles there is a willingness to have respected agnostics and even atheists teach so-called secular subjects. This procedure is defended as illustrative of academic freedom. Dr. Gaebelein is definite and incisive: "No Christian education without Christian teachers" (p. 35).

There are several references in this essay which may lead to criticism in some circles. First, there is a reference to the Carbon 14 method of dating. Not all scholars are so sure of the accuracy of this "carbon clock theory." However, the purpose of the illustration no one will deny: let us be sure our interpretation of the Bible is truly exegesis, not eisegesis.

Second, there are two references to Barth and one to C. S. Lewis, without any flag of warning as to their points of deviation from orthodoxy as we know it in this country. Indeed, the references may lead to an assumption by those not acquainted with these men that they are theologically to be trusted fully. Of course, Dr. Gaebelein has made his position clear—so far as Barth is concerned—in his rejection of neo-orthodoxy ("Christian Education in a Democracy," p. 15).

Third, there is what some may consider an attack upon Christian colleges (p. 42). It should be noted, however, that the criticism is restricted to such teaching of so-called secular subjects that is not a whit different from the way in which such subjects are taught by unbelievers.

Fourth, the suggestion to use the same teacher in both Bible and so-called secular subjects may be questioned on the ground that special knowledge is demanded for each area and

that excellence in one field may necessarily restrict very much of accomplishment in the other. The idea is interesting, nevertheless. It seems to us that attention may well be given to the second of these criticisms in any future edition of the book; the fourth might be more fully developed.

A word of special commendation on the second essay is in order. The author frankly faces the issue on the norm for determining truth and forthrightly answers *revelation plus reason*—though maintaining that "the ultimate criterion is found in the revealed Word, the Bible" (pp. 28-31). This section of the essay is especially valuable.

Essay number three deals with the necessity of having all subjects taught from the Christian viewpoint. Of necessity, a Christian world view, a holding to the centrality of the person and work of Christ, and an adherence to other fundamental doctrines of the Word of God should affect the subject matter of even "secular" subjects. Dr. Gaebelein does a remarkably suggestive piece of work in showing such a relationship to the teaching of mathematics, of literature, and of music. There is a tremendously moving passage taken from Professor S. R. Williams on the reactions of a student who is in the process of discovering the minute accuracy of the movements of heavenly bodies (pp. 61 ff.). The section on music is very helpful. While maintaining a place for gospel songs, the author is scathing in his attack upon the "cheap, vulgar, and aesthetically false." Dr. Gaebelein has a right to speak here, not merely as a preacher and teacher, but as an accomplished and respected musician.

Essay number four shows how the problem of integrating the Christian philosophy of education with life has ramifications beyond teacher and subject in classroom relationships. He deals with the extracurricular program, the administrative duty of discipline, the chapel program, and school promotion. He makes many sane and sage remarks concerning extracurricular activities. His emphasis upon love in the enforcement of discipline is made strongly and does not sacrifice principle. His word on promotion is a good one—provided we do not read into it personalities, but rather that each of us applies the principles to himself.

The book closes with three pages on "Where, Then, are Christian Youth to Go?" Not everyone will agree with all that is said. However, the author makes a strong case for Christian primary and secondary schools, as well as for a continuance of interest and concern for schools on college level. He points out that the path in secular colleges is not easy. However, "what God could do through an Augustine, trained in the pagan schools of fourth century Rome, He can do again in our age." Especially valuable, however, is the Christian college, which is making and will increasingly continue to make a great contribution to Christian education in teaching all subjects from the truly Christian point of view. No word is said here on the contribution of the Bible institute or Bible college, probably because their objective is not general education.

IN THESE LAST DAYS, by Kenneth S. Wuest. Wm. B. Eerdmans Publishing Co., Grand Rapids. 263 pages, \$3.00.

Another volume of this writer's word studies in the Greek New Testament really requires no review. For the many who have been blessed by its thirteen predecessors, only an announcement of this one's release will be necessary. The "next one" of the series is always being looked for.

For any who are not yet acquainted with the author and his work, it ought to be said that his method is to track down the exact meaning of each Greek word and grammatical structure, in which task he makes use of standard authorities. On the basis of such analysis he offers an expanded translation which incorporates these fine points of meaning. In this present volume he has covered II Peter, I, II and III John,

and Jude. At the end of each of these he has the expanded translation of the whole epistle. The work is done in such a way that those who have no knowledge of the Greek can use the book with real advantage, while many who do know Greek will still consult the work for the exegetical help that it gives.

It is not to be expected that the expanded

Moody Monthly

translations will always be finished, literary English. In the nature of the case, the attempt to retain the full sense, and even the Greek idiom, leads to awkward phraseology. As an instance of this, we have II Peter 1:3, 4: "Seeing that the all things to us His divine favor has generously given, the things which pertain to life and godliness, through the full knowledge of the One who called us by means of His own glory and virtue, by means of which (glory and virtue) there have been generously given to us the precious and exceeding great promises in order that through these you might become partakers of the divine nature, having escaped by flight the corruption which is in the world in the sphere of passionate cravings." Clearly, this is a rendering for the study, not for the pulpit, but it ought to help the preacher to a clearer exposition of the passage. The author has earned the grateful thanks of many pulpitiere. J.C.M.

JEEP TRACKS, by Helen L. Bailey. Friendship Press, New York. 87 pages, \$1.00. The author of this book is in her thirty-second year of service in South India. The stories are woven around an old army jeep used in spreading the gospel among the villages. Young people will find this an excellent guide in helping them understand some of the problems in dealing with natives of India. B.C.B.

PLAIN CHRISTIANITY, by J. B. Phillips. Macmillan Co., New York. 87 pages, \$1.65.

The author is known especially for his work in translating parts of the New Testament into simple everyday English. His direct and witty style is even more evident in this new volume, which is actually a compilation of broadcast talks given over BBC, and therefore written in very much of a conversational manner. In these messages he takes the great truths of Christianity, approaches them from the standpoint of the average man of the world, and brings them to bear upon the lives of the unsaved with crystal clearness. Although he falls short of a clear-cut Biblical view of inspiration and soteriology, his representation of the incarnation, the Holy Spirit, the sense of sin, and the claims of Christianity are most interesting and helpful. J.M.

THE BILLY GRAHAM STORY, by Charles T. Cook. Van Kampen Press, Wheaton. 128 pages, \$1.95.

Another volume about the evangelist whose name is becoming a household subject. The book is in two parts: the rise of Billy Graham from his early school days and through many of his recent campaigns, all of which is concisely written, and five sermons of extreme value in Billy's inimitable style. As one reads he can almost hear the evangelist speaking. G.S.S.

PSALM ONE HUNDRED FOR CHILDREN, by Sarah Edwards Gearhart. William H. Dietz, Inc., Chicago. 32 pages, \$1.25.

This is an excellent treatment of Psalm 100, well written for children and attractively illustrated. A separate study is given of ten different phrases from this brief but beautiful psalm. Each study centers around an illustration either from Scripture or from life. The Bible teaching is reverently handled and the gospel message is not neglected. Each selection also has included with it words and music of an appropriate children's hymn. The book would make a nice gift for a child. G.C.L.

CORRECTION

Raymond P. Targgart is the author of the book, *You Can Double Your Sunday School*, reviewed in August. Due to a typographical error, the name in that review was incorrectly listed.

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RICHES OF THE KINGDOM (Devotions for Women), by Grace Noll Crowell. Abingdon Press, Nashville. 126 pages, \$1.50.

From the pen of a gifted poet come these twenty-five devotional gems. Simply yet beautifully written, they discuss important truths concerning abundant Christian living. Each meditation is based upon a Scripture passage and concludes with a brief prayer. Several poems are also included in this little book, which will be desirable for personal use or for a gift. G.E.T.

WHAT ROME TEACHES, by Edward J. Tanis. Baker Book House, Grand Rapids. 56 pages, 60c.

This is a comparison of some of the teachings of the Roman Catholic Church with the Holy Scriptures. The pamphlet embraces eight brief chapters with the following titles: "What Rome Teaches About God and the Bible," "Who May Interpret the Bible," "Papal Infallibility," "The Pope Should Rule All Nations," "Mary's Bodily Ascension," "The Lord's Supper (the Mass)," "Purgatory," "What Rome Teaches About Marriage."

It is a pleasure to bring this booklet to the attention of the Christian public. The author's aim was to fairly and clearly state the teachings of the Roman Catholic Church on these important topics without antagonism to that Church. The supreme need of this day is a clear statement of the facts, giving the people an opportunity to properly evaluate them. P.B.F.

PARABLES FROM NATURE—EARTHLY STORIES WITH A HEAVENLY MEANING, by J. Calvin Reid. Wm. B. Eerdmans Publishing Co., Grand Rapids. 89 pages, \$1.00.

Another interesting and helpful book for children, written by the author of *Bird Life in Winton*. The subtitle describes the work: "The Parables of Jesus Retold and Interpreted for Young Minds." Eleven different parables of our Lord are simply retold. Preceding each parable, however, is a non-biblical story giving more or less the same spiritual message as the scriptural parable with which it is grouped. Ten of these new parables are from nature, with animals personified as in *Bird Life*. In general, the book is to be highly commended.

Occasionally it seems that the lesson drawn from the Bible parable is rather superficial, even considering that it is aimed at small children (e.g., the parable of the Ten Virgins) is said to teach "how important it is to be well-prepared at all times," and not a word is said about its application to the return of Christ.

The present reviewer finds one of the original parables, "School Days in the Ocean," objectionable in its implications, although the author doubtless did not intend it to be so. Two fish families are pictured, "the Sluggards" and "the Hustlers." "The Hustlers" work hard and finally develop into everything from giant tuna to electric eels. This idea certainly fits in with the theory of evolution. "The Sluggards" drift to the Mammoth Cave, never using their eyes, until finally these organs disappear. This hypothesis was once advanced by proponents of evolution as an evidence of the truthfulness of their teaching. Mendel's law shows such an explanation to be entirely false. Prof. Morgan of Columbia writes, "Formerly we were taught that eyeless animals arose in caves. But they may arise in glass milk bottles by a change of a single factor." G.C.L.

THE RISE OF METHODISM—A SOURCE BOOK, by Richard M. Cameron. Philosophical Library, New York. 397 pages, \$4.75.

The author, professor of Church History in Boston University School of Theology, in this volume presents the story of the Methodist Revival in England largely in the words of the Wesley family, George Whitefield and others who helped to make this history. He draws upon diaries, letters,

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journals, etc., for this purpose and adds enough interpretative comments to integrate the story into an interesting and readable account of the development of Methodism. The book is well planned and well written. It will fill an important place in the library of any student who is interested in either the study of general church history or of denominational church history.

E.S.M.

MISSIONARY PROGRAM BUILDER No. 2, by Grace Ramquist. Lillenas Publishing Co., Kansas City, Mo. 32 pages (paper), 35c.

The first half of this book consists of a children's division, which contains short poems, recitations, exercises, sketches. The second half, the adult division, has readings, poems, and dialogues, which may very easily be performed by young people's societies, for missionary services or programs. Six missionary songs close the book.

G.S.S.

WHO SHALL BE GOD? by Alvin N. Rogness. Augsburg Publishing House, Minneapolis. 183 pages, \$2.50.

The burden of the well written book is, "Shall it be man or God?" It is a book of sermons following the church calendar: Advent, Epiphany, Lent, Easter, Ascension, Pentecost, All Saints Day, and other occasions.

The author has a unique style and striking way of presenting his subjects, and the messages overflow with most meaningful epigrams—sermons in themselves. Here are a very few: "You are victors in Christ, therefore rise up and walk in the dignity of your station"; "The Supreme issue in life . . . is not to be brushed or touched by the Lord; it is to be pierced through by the arrow or sword of the Lord"; "There are two people you have an especially hard time fooling: yourself and God." G.S.S.

HOW THINGS BEGAN, by W. E. Filmer. National Strict Baptist Sunday School Association, 388 St. John St., London E.C. 1, England. 28 pages (paper).

It is the purpose of the author to refute the theory of organic evolution, so that students, especially young people, may be certain that there is another side to the question which is compatible with the clear teachings of the Bible, and the plain, simple statements of Jesus Christ.

Since it is the author's intent to reach the early teen-ager and the "Babes in Christ," the book is written in a simple fashion. Every reader, however, will appreciate the straightforward manner in which the subject is presented, and will be thoroughly persuaded that the author writes from a wealth of knowledge and experience in this field of study.

L.E.M.

LOOK AT THE CITY, by Janette T. Harrington. Friendship Press, New York. 60 pages, cloth, \$2.00; paper, \$1.00.

This book is literally a portrait of the city—any city. The story told in pictures is about people in the city and the practical work many churches are doing to meet people's needs. The interesting contrasts that make up the city's way of life are shown: the glamour and the misery, the adventure and the disappointments, the friendliness and the loneliness, the easy and the difficult, the good and the bad and more.

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L.E.M.

ADULT GUIDE ON "THE CITY," by Jone Catton. Exposition Press, New York. 48 pages (paper), 50c.

This is a fact-finding little booklet, designed for use in connection with a more detailed study of Janette Harrington's book *Look at the City* and Kenneth Miller's *Man*

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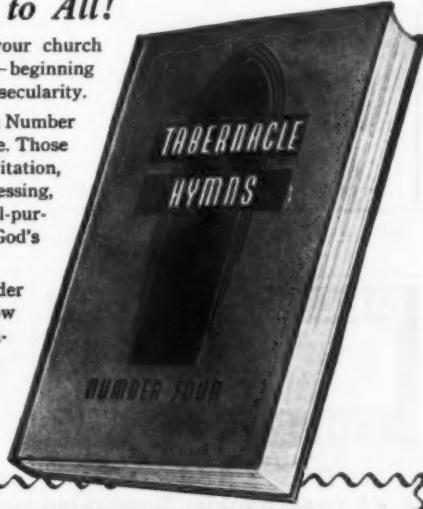
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CHURCHES OF THE PRESIDENTS IN WASHINGTON, by Olga Jones. Exposition Press, New York. 109 pages, \$3.00.

The reader will enjoy these fifteen visits to Washington churches where Presidents have worshiped. These noted places have become national shrines and hold treasured memories which are of untold wealth in importance to our nation's history and progress.

An interesting foreword is written by Dr. Edward Elson, now pastor of the National Presbyterian Church and present pastor of President Eisenhower.

Former editor-in-chief of the United States Office of Education, the author brings out many interesting facts which are little known to the majority of citizens of our great land. For instance, did you know that President Washington's Bible, valued at over \$100,000, is kept in a bank vault in the nation's capital? Or did you know that falling plaster barely missed one of our Presidents while he was attending a church meeting?

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THAT OLD SERPENT—THE DEVIL, by F. J. Huegel. Zondervan Publishing House, Grand Rapids. 128 pages, \$1.95.

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HIGH PEAKS IN REDEMPTION, by F. J. Huegel. Zondervan Publishing House, Grand Rapids. 126 pages, \$1.95.

The author states his object in this volume: "To group together the great events of Christ's redemptive work—incarnation, exiation, resurrection, and ascension." As the title suggests, he sets forth the work of our Lord in seven chapters with a view to rekindling the fires of faith in the Christian. The emphasis is on the divine nature of our Lord as the second Person of the Trinity, whose work on earth on our behalf constitutes the basis of our redemption.

We recommend the book as a scriptural presentation of the great facts in the redemption of mankind. Especially do we like the last chapter on "Participation." The author here calls upon every Christian, "not only to accept what Jesus taught . . . but to reproduce in us His experience."

L.E.P.

THE WRONG ROAD AND OTHER STORIES,

SAVED ON MONDAY AND OTHER STORIES, by Vivian D. Gunderson. Pioneer Printing Co., Bellingham, Wash. About 60 pages each (paper), 50c each.

Most of these stories for children appeared in the *Sunday School Times* originally, and are now offered for especial use with "Scripture Catechism Cards" which we have not seen. The first volume has ten stories illustrating ten Scripture verses on sin, while the second book has the same number of stories illustrating as many verses on salvation. These interesting anecdotes about children are well told and should especially appeal to juniors and intermediates. The author suggests that they be used in opening exercises in Sunday school, DVBS, etc. They should be helpful to all those who attempt to bring the gospel to children.

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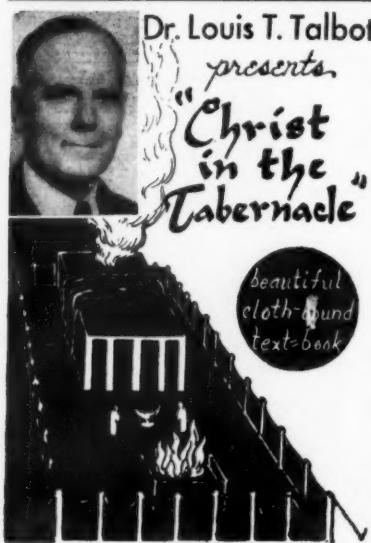
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CONTINUOUS CONTENTMENT

One of the advanced lessons of the Christian life is to learn to be content in all circumstances. This is true in the experience of many believers, for they have not been taught, or have not discovered for themselves, that the New Testament standard is that we should have inward peace at all times.

The apostle Paul was thankful for gifts sent to him by the Christians at Philippi, but he could truthfully say, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content" (Phil. 4:11). A better reading is, "For I have learned, in whatsoever state I am, therein to be content" (A.S.V.).

The word "content" comes from a Latin word meaning "to hold together, restrain." So it is the opposite of "going to pieces," or giving away completely to one's feelings, or grumbling.

What brought about this wholesome state of mind in Paul? First of all, his new life in Christ which came to him on the Damascus road. Then his complete yieldedness to Christ as his Lord and Master, and the fullness of the Holy Spirit. He no longer had any ambitions of his own, and he knew what it was to "lay in dust life's glory dead." He had learned, too, as he wrote by inspiration, that it is good to glory in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope" (Rom. 5:3, 4); and "that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

The same divine power that worked in Paul's life, and the same great truths that he knew, and revealed, are available to us today.

Being content in any state does not necessarily mean being enthusiastic about the circumstances themselves, or being dishonest with ourselves or others by saying that we really like them when we do not; but it does mean not complaining, not murmuring, and not becoming embittered. It means a quiet acquiescence in God's dealings with us at the moment, the assurance that He both knows and is doing what is best for us, and a firm conviction that He loves us and will provide for all our needs. It is the very opposite of discontent, and the rebellious thought, hidden deep in the heart, that God is not dealing fairly with us.

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tinuous contentment is a spirit of thankfulness, which counts our many blessings, thanks God that His grace is sufficient right now, and praises Him for what He will do. "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God" (Ps. 50:23). —*Sunday School Times*.

MAKING MY PERSONALITY

"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

I will profit by my mistakes. I will learn by experience the wise course of action.

It is easier to be critical than correct.

If you wish to be miserable, think about yourself; if you wish to be happy, think about others.

I am resolved never to narrow my soul by hating any man. I will have a forgiving spirit.

I seek a Guide higher and better than myself; I will pattern myself after Jesus. In Him I will find the strength and the spirit to meet my problems.

By the grace of God, I am what I am. So accepting myself, I will now see what I can do about myself.

A loving spirit transforms life, for it is focused not on self but on others.

I press onward toward the mark.

—Now

When Two Fell Out

Dr. M. D. Hoge, of Richmond, Va., told of two Christian men who fell out. One heard that the other was talking about him, and he went to him.

"Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor, and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went aside and the former said, "Before you commence telling what you think wrong in me, will you please bow down with me, and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer."

It was done, and when the prayer was over, the man who had sought the interview said, "Now proceed with what you have to complain of in me."

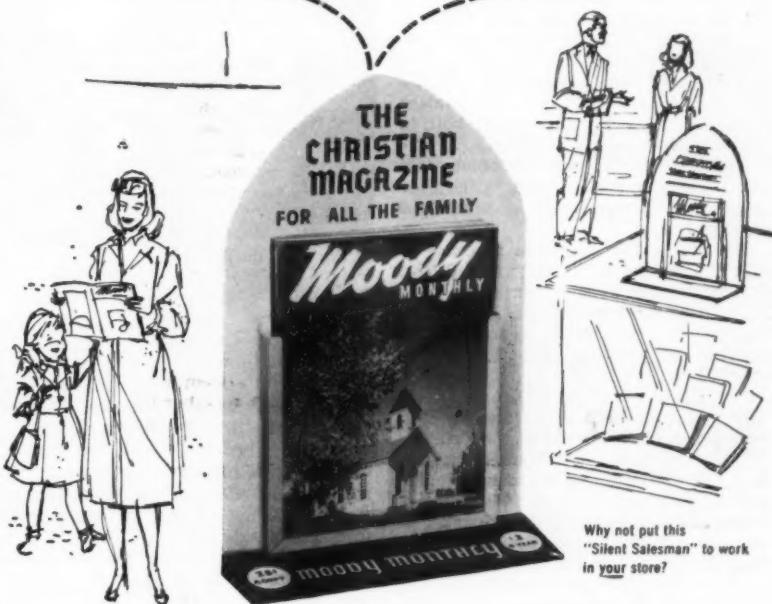
But the other replied, "After praying over it, it looks so little that it is not worth talking about. The truth is I feel now that in going around talking against you, I have been serving the devil, and I have need that you pray for me and forgive me the wrong I have done you."

—*Religious Herald*

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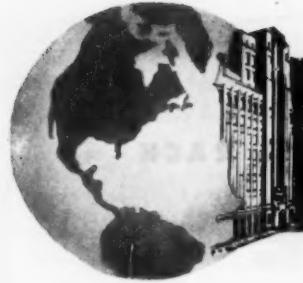
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Institute and Alumni

HERBERT LOCKYER, JR., EDITOR

Moody Student Serves as Graham Interpreter

A MOODY BIBLE INSTITUTE student served as an interpreter for Billy Graham when he spoke in Berlin and Dusseldorf, Germany. The interpreter was Wilfred Zibell, who is scheduled to graduate in June, 1955. He was praised highly for his work as interpreter, both in the German press and nationally in the American press. Typical comment: "He did a great job! One said, 'I enjoyed listening to the interpreter as much as I enjoyed Billy.'"

Time magazine also gave coverage to Billy's meetings in Germany and told of Zibell's work as the interpreter when Billy spoke to thousands in Berlin. According to the *Time* report, Zibell matched Billy action for action as well as word for word.

Zibell, a one-time junior leader in the Hitler Jugend, was led to Christ in 1942, during a wartime revival in the Prussian city of Vandsburg, by Werner Heukelbach, an evangelist in Germany. He was drafted into the army in 1944 and was captured by the British in the spring of 1945. As a prisoner he learned to speak English fluently. And it was as a prisoner that he felt the call to do missionary work among his own people. From 1949 to 1952 he was active in the German Youth for Christ. He plans to return to the Institute this fall.

News in Brief

► Kenneth S. Wuest's latest book, *In These Last Days*, was recently selected by the Pinebrook Book Club as its "book of the month." Mr. Wuest has been asked to join the club's editorial staff.

► Paul F. Robinson recently attended the three-day conference of the Centennial Air Age Institute at the University of Omaha, where he presented the story of missionary aviation.

► The Institute is preparing a new series of films on teacher training, entitled "Know Your Child."

► Some 550 prominent Chicago businessmen recently gathered in the Sherman Hotel to listen to the gospel as presented by George Speake in his "Sermons from Science" demonstration.

► During April, shipments of Colportage Department literature were sent from Chicago to 60 countries scattered around the world. Included in these shipments were 150,000 tracts and more than 13,000 Moody Colportage books.

NATO Chaplains Meet



Robert L. Constable, vice-president of Moody Bible Institute, spoke to the above group of NATO chaplains at their recent meeting in Brussels, Belgium. They also received with enthusiasm the Moody Institute of Science films. They are: seated, left to right, Chaplain Appleyard, RAF; Chaplain Giles, RAF; Chaplain Boone, Belgium AF; Chaplain Cammaert, Belgium Forces; Chaplain Rodger, CRAF; Chaplain Houdayer, French AF; Chaplain Bailey, RAF; Chaplain Sousa, Portugal AF. Standing, left to right, Chaplain Goodhard, USAF; Chaplain Meckel, USAFE; Chaplain Guttormsen, Norwegian AF; Chaplain Marichal, Belgium Forces; Chaplain Gallagher, CRAF; Chaplain Finnegan, USAF; Chaplain Zielinski, USAFE; Chaplain Braekman, Belgium AF; Chaplain van der Poel, Holland AF; Chaplain Marchaud, French AF; Chaplain Verhoeven, Holland AF.—Air Force Photo

Alumni in Africa



Picture taken by Ray Davis '33, field director of the Sudan Interior Mission in Nigeria, shows alumni who gathered for a Moody Alumni Banquet at Jos, Nigeria. From left to right, first row, G. W. Playfair '10; H. E. Newhouse '41; H. J. Harling '24; H. Lockyer, Jr. '39; E. D. Coleman '43; A. W. Shaw '51; H. R. Elyea '40; J. B. H. Van Lierop '37; Dean of Education S. M. Coder; R. J. Davis '33. Second row, M. E. Meadows '41; Mrs. J. E. Lucas (nee Van Stee) '42; Mrs. H. E. Newhouse '41; V. Pullen '40; Mrs. R. J. Davis (nee Carr) '33; Mrs. L. J. Meiste '49; A. M. DeWaard '47; L. L. Pinneo '41; H. G. Hawbaker '50; Mrs. H. R. Elyea '40; Mrs. G. O. Swank (nee Neuman) '41; M. M. Haas '25; H. A. Ryckman '19; E. E. Taylor '39. Third row, Mrs. J. B. H. Van Lierop; K. E. Herring '31; Mrs. J. A. Jacobson (nee Butts) '41; V. M. Welty '39; S. Hooge '37; D. B. Conover '40; O. A. Silver '42; Mrs. D. C. Porter (nee Nelson) '39; Mrs. W. L. Todd '44; W. L. Todd; Mrs. W. C. Grebinger (nee Davis) '42; Mrs. R. B. Kitch (nee McDowell) '35; Mrs. H. E. McMillan (nee Longacre) '45. Fourth row, D. B. John '37; Mrs. D. B. John; B. D. Kampen '44; Mrs. W. J. T. Ardill '50; W. J. T. Ardill '50; G. O. Swank '40; H. E. Farmer '49; W. C. Grebinger '43; R. B. Kitch '35; H. E. McMillan.

London Assignment



HERBERT LOCKER, JR., on loan to Moody MONTHLY, flew to London, remaining for three weeks to gather material for the special October issue presenting the Official Report of the Billy Graham Greater London Evangelistic Crusade.

A native Britisher, he interviewed scores of important people, both churchmen and non-churchmen—talked with cabbies and members of Parliament, converts and skeptics, to bring you a fresh, factual and heart-stirring picture of the campaign and its results.

Be sure to see this special Billy Graham report issue in October. Special rates for renewals and subscriptions for friends. See page 11.

Edna Gray Johnson Called Home

Word has recently been received of the homegoing of Edna Gray Johnson, 76, for more than twenty years assistant superintendent and superintendent of women at Moody Bible Institute. Death came suddenly July 19 at the Mount Pleasant United Presbyterian Home in Elyria, Ohio, where she had been living for the past nine months.

Miss Johnson left the Institute in 1935, going to Elyria shortly thereafter. There she taught a Bible class in the United Presbyterian Church and Bible classes at the YWCA. Funeral services were held in Carlisle, Ind., where a brother, Verner, resides.

IT IS MY WAY

This phrase is thought by many to cover a multitude of sins. It is often uttered to excuse discourtesy, injury to the feelings of others, and carelessness. But is it a sufficient excuse for such conduct? Have we a right to have such a way? Because it is "our way" does that make it right?

Suppose we hear a man swear and rebuke him and he replies, "Oh, it is my way." What would we tell him? Had he any right to have such a way? Have we any right to excuse a man for his conduct by saying, "Oh, it is his way"? Why not consider that if our way makes us unkind, we have no right to have such a way.

Better be honest and say, "I am discourteous" or "I am boorish" or "I pay little regard to the rights and feelings of others," than to excuse it by saying, "It is my way."

Why is this better? Because it is the truth. Happy is the man whose friends do not have to apologize for him by saying, "Oh, it is his way." Perfect love will soften rough ways.

—The War Cry



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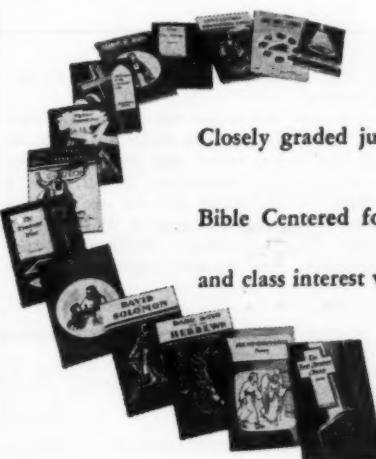
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We Should Be Troubled

By Edwin Raymond Anderson

Two men were seated together on a particular afternoon, and their talk turned to the topic of religion in general, the Bible in particular.

"I am greatly troubled about one matter," said the one to the other. "There are so many things in the Bible which I simply do not understand. I am in the dark about so much!"

There was a pause; then the other replied, "Well, I will admit this much. What troubles me most about the Bible are those verses which I do understand."

And that is a very significant saying, a searching one at that! Who said it? The well-known American humorist, Mark Twain.

There is a point to all this which ought to be pressed deep to the heart of every Christian. We ought to be deeply troubled about the tendency to twist tremendous truths into trivialities. How little we often know of those texts with which we are so theologically familiar!

Take for example such a text as, "Be filled with the Spirit" (Eph. 5:18). Strange, but Paul addressed that to a church which most of us would have thought far beyond the need for such an admonition. The Ephesians were "doctrinaires deluxe," yet they needed to be troubled about their practical relationship with the Spirit. Paul did not say, "Be familiar with the Spirit." He spoke of the whole vital business of Spirit-control, so essential to real service; for here was the missing note, despite whatever else they possessed. Were they troubled about it? Are we?

Paul also spoke to these Ephesians about "redeeming the time, because the days are evil" (Eph. 5:16). No doubt they had plenty of scholars in their midst who could give elaborate discourses on "the spirit of the age," with but little spirit for genuine labor and service. There are always many who sit with folded hands, when they ought to be "out there" in the thick of holy battle. Were the Ephesians troubled about that? Are we?

Another uncomfortable word is the exhortation, "Seest thou great things for thyself? seek them not" (Jer. 45:5). Those of us who are engaged in any phase of the Lord's work need to be truly troubled by that thorny text. We must continually suffer the sharp, cutting reminder that genuine greatness is that which seeks great things for the glory of a great Lord. He must forever increase! Of course, we know that it must be so. But we are willfully ignorant if we do not see that He can increase only

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as we ourselves come to the place of decreasing.

In fact, whenever we are alone with the Word, under the conscious scrutiny of the Spirit, there will always be the sense of a holy troubling. Which is as it ought to be. After all, we are dealing with the living, quickening Word of the Lord, which searches everything to root and core. And for that, we ought to wel-

come that troubling touch, seeing that it cometh from Him. It is meant to deliver us from the condemnation of that doctrinal familiarity with the Word which breeds its own dangerous measure of virtual contempt. How many of us require—so desperately—this kind of troubling for such vital deliverance, in this late day!

END

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Genesis 37:25

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—The Christian Herald

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When Bill Drove the Car [Continued from page 47]

walking over to the drugstore and picking up a quart of that toffee ice cream special they have this week?"

♦ PATTY and Mother Bangle were finishing the dishes when they looked out the kitchen window and saw Billy and Daddy Bangle go up the street. "Better get the dishes out for some toffee ice cream," said Mother Bangle.

"How do you know we're going to have ice cream, Mom? Did Dad say he was going to buy some?" questioned Patty.

"No, he didn't exactly say he was going to, but he had a toffee ice cream look in his eye when we went by the drugstore today, and now he's got a kind of toffee ice cream walk. Usually your Daddy and I think quite a lot the same, and I have a feeling that toffee ice cream and a game of scrabble would be a nice way to end this particular day.

"Mom, I think it was nice of you and Daddy to just take half our allowances until the fender is paid for. Do you know what lots of mothers and dads would have done?" asked Patty.

"No, what would they have done?" inquired Mother Bangle.

"They'd have given us broth without any bread,
And given us spankings and sent us to bed,"

quoted Patty.
"That to me, Patty, sounds very mean;
I'd rather give my children toffee ice cream."

answered Mother Bangle. Patty laughed, thinking, "What a dear, dear, dear mother and daddy we have."

"Mom, you never let us go to bed mad or unhappy like Marcia and Peter and lots of other children do," remarked Patty. She hadn't thought about this until just now.

"No," said Mother Bangle. "Your Daddy

and I believe it's better to clear up quarrels and troubles and not sleep on them. It's like Daddy said to me when you and Billy were little. 'We're expecting the Lord Jesus to come back and take us to heaven to live with Him. I think it would be nice if when He comes our little Bangle family didn't have any mean thoughts or unhappiness in their hearts.' It's the way your Daddy and I feel, dear, that we'd like to have Jesus find us and our loved ones with loving hearts when He comes; and hearts with grudges and feelings of revenge are not loving hearts."

"Mom, after this, I'm going to pray all the meanness out of my heart every night just in case Jesus comes in the night when I'm sleeping," said Patty. END

ARGUMENT AD HOMINEM

When Robert Hall first went to Cambridge to preach, the Cambridge folk were nearly all Unitarians. So he preached on the doctrine of the finished work of Christ.

Some of them came to him in the vestry and said, "Mr. Hall, this will never do."

"Why not?" said he.

"Why, your sermon was only fit for old women."

"And why only fit for old women?" said Mr. Hall.

"Because," said they, "they are tottering on the borders of the grave, and they want comfort, and, therefore, it will suit them, but it will not do for us."

"Very well," said Mr. Hall, "you have unconsciously paid me all the compliment that I could ask for; if this is good for old women on the borders of the grave, it must be good for you if you are in your right senses, for the borders of the grave are where we all stand."

—C. H. Spurgeon

A Father's Ten Precepts

For Building His Children's Future

1. He makes himself responsible for his children's behavior.
2. He shares in his child's activities.
3. He makes his child feel secure.
4. He has his child's complete confidence.
5. He is never blinded by love to his child's faults—he knows he serves his child's interest best by recognizing and correcting weakness.
6. He is always available to help solve youthful problems.
7. He doesn't demand filial devotion—he wins it.
8. He recognizes and accepts as largely his the responsibility for his child's mental and spiritual development.
9. He contributes to making the home his child's haven.
10. He strives to be the man his child thinks he is.

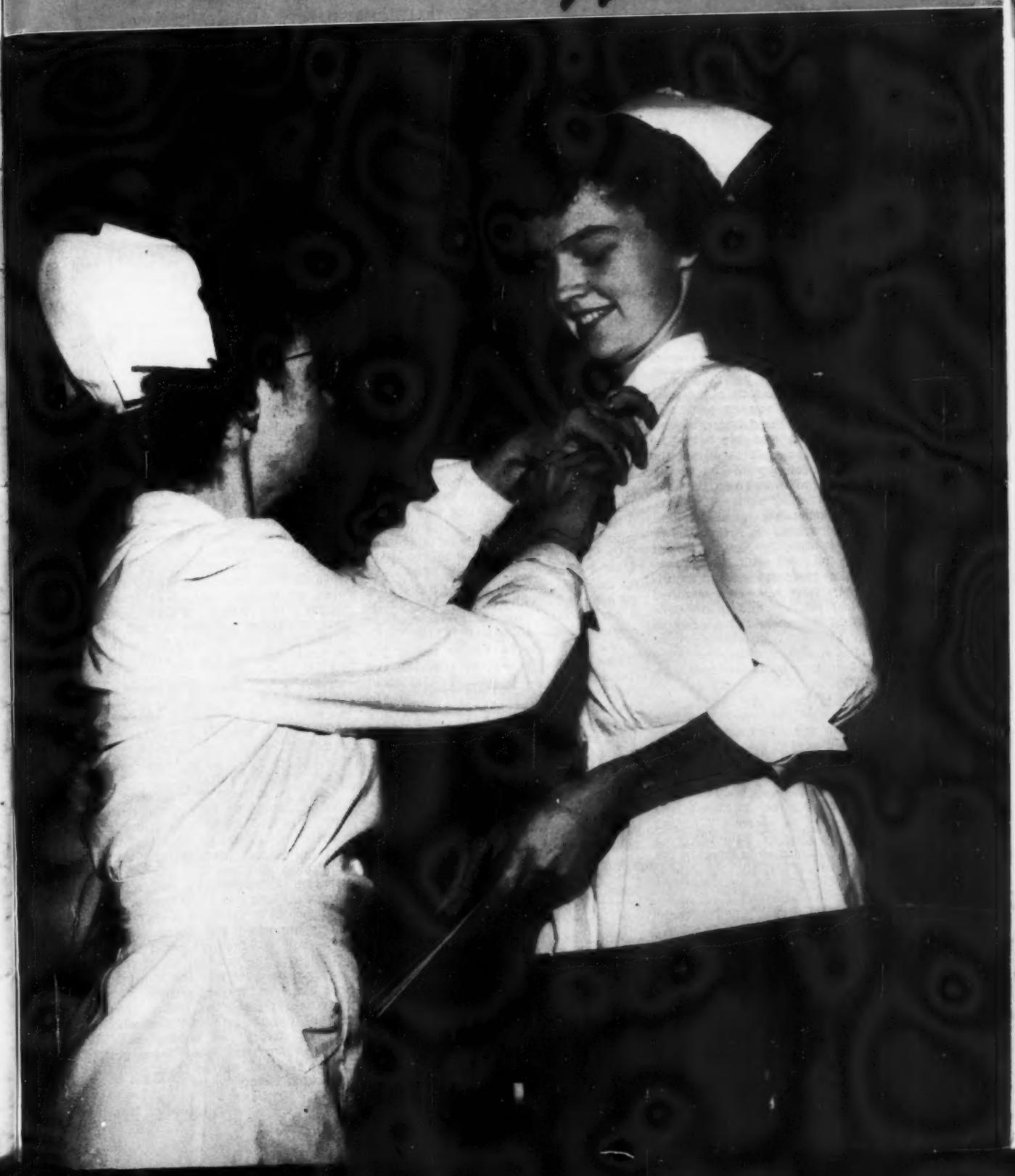
Note: He'll succeed better in all these points if he's a Christian father.

SERMONBUILDERS

HAZEL GODDARD, Editor

YOUTH

Supplement



THIS MONTH . . .

THEY GRADUATE IN SEPTEMBER

As students all over the country are migrating back to school, there is a group in Oak Park, Ill., that is getting ready for graduation. For a behind-the-scenes peek at the life of a nurse, see opposite page.

SHOW YOUR COLORS

There is something almost fanatical about the way college students proudly claim their school's colors . . . but what about the Christian's colors? Page 86.

COMEBACK

How does a fellow feel when he returns home from the war minus a leg? How should he be treated by his family . . . his girl? This is just a story, but there are many fellows like Bob and we need more girls like Pat—story on page 87.



Let's Face It!

By JIM MONTGOMERY

I read your column in the July issue and found your suggestions for Bible study interesting and helpful. There is still one problem that bothers me, however. How can I get anything out of the Old Testament? Some parts I can understand, but others I am not able to profit from.—E. P., Chicago, Ill.

THE Old Testament is definitely more difficult to understand than the New, but don't let it throw you. By just keeping a few things in mind it can become a source of great delight and help. The Old Testament, as well as being the Word of God, has some of the world's finest literature in it and can be thoroughly enjoyed.

Its form sometimes gives trouble. Much of it is written in artistic forms such as poetry, while the New Testament is written in the more common everyday language. Also, the fact that many hundreds of years have somewhat obscured the historical settings and made some of the words less meaningful presents difficulties. Modern translations and a liberal use of questions directed at your pastor or Sunday school teacher will be of some help here.

But there is more involved in the problem than this. As usual, let's face the issue from the standpoint of what the Bible itself says.

♦ First, it is important that we understand God's purpose in preserving the Old Testament for us. I Corinthians 10:6 and 11 gives us at least a partial answer. In this chapter Paul refers to the things that happened to Israel in the wilderness. Then he says that ". . . these things were our examples, to the intent we should not lust after evil things . . ." In verse 11 he says that ". . . all these things happened unto them for examples; and they are written for our admonition . . ."

Paul does not say this about the whole Old Testament here, but we can conclude that at least one purpose of the Old Testament is to help us discover the things that please and displease God.

The way the New Testament writers used the Old Testament should give us

AND NEXT . . .

HOW TO HIT THE BOOKS

Why is it that sharp, intelligent students often have a tough time making the grade in college? According to experts, studying is not enough—you must know how to study. Next month, Charles Schoenherr, ex-football star, now assistant dean at Wheaton College, gives us the inside story of "How to Hit the Books."

FOOTBALL CHRISTIANITY

Johnny Baker, one-time star lineman under the great Howard Jones at the University of Southern California and now a coach, has a formula for becoming an all-American lineman. According to Wilbur W. Scafe, pastor of First Presbyterian Church in Bremerton, Wash., the same formula works in Christianity. This is a top-notch article. Don't miss it!

TEEN TIP-OFF from your YS Editor

Say, friends,

There's something on my mind I want to unload. I've heard a lot recently about the "do's" and "don'ts" of the Christian life. Much that I have heard disturbs me, and I want to talk it over with you.

Now, don't misunderstand—I think it's great that adults are concerned enough about young people to want them to live victorious Christian lives . . . I think it even greater when young people themselves want to be on the winning side of Christian living. But I'm more and more convinced that many of us are going at this thing completely backward.

Not long ago I read about a young person who immediately after salvation was approached on the "giving up" campaign. That young person became so depressed and discouraged he even began to doubt his salvation.

I say that's all wrong! Let's be down to earth about this thing. What happens when we become children of God? We receive a new nature—we all know about that. We know, too, that our old nature is still there. So, we have two natures—we want our new one to grow and our old one to decrease.

There is only one way to insure sound spiritual growth and that is by feeding the new nature. Show me a fellow whose new nature is growing by feeding on the Word and prayer, and I'll show you one who has absolutely no problems with so-called "worldly habits."

Lest I be accused of condoning questionable habits, let me say emphatically that I believe there is nothing more pathetic and miserable than a Christian who has a foot stuck in the mire of worldliness and sin. But too often our attention is focused on a recognized list of "don'ts," and many sins that are grave and grievous in the sight of God go completely unnoticed and unchecked.

The only satisfactory answer is to pay attention to the new nature. If you're a new Christian, get into the Word, spend time alone in prayer, witness . . . do everything possible to insure spiritual growth. If you're an "old-timer" who has lost the victory and consequently the joy, stop worrying about those worldly habits; get back on the track with God and watch victory come.

They Graduate in September

By Jim Montgomery

WHILE most of us are doing some final packing, having farewell parties or just loafing for the last few days before we return to school again, there is a class of seniors in Oak Park, Ill., that in a few weeks will just be getting around to graduating. It's not that they are slow or behind in their work. On the contrary, they have probably worked harder and more consistently for their honors than most. For these are the girls who have spent three years, with only a month's annual vacation, at West Suburban Hospital in connection with the nurse's training program of near-by Wheaton College.

At graduation, each student nurse receives a diploma and shakes hands with the director, signifying the successful completion of the three year course. But most important, she is pinned with the School of Nursing pin—and becomes a graduate nurse. The ceremony comes as a welcome relief to a summer of hard work, but still it is not all over. Two days of state board exams, covering all that has been learned in three years of training, must be passed before she becomes a registered nurse.

Perhaps graduation will fall on a hot September day that will not be conducive to reflection, but the graduate nurse will leave with much satisfaction and a degree of professional poise already gained from actual experience in the hospital.

♦ If she does reminisce, however, her thoughts will probably go something like this . . .

She will remember the first six months when she was called a "probie." They told her it stood for probation, but really meant something less frightening, such as receiving pre-nursing or pre-clinical training. This included an eight-hour a day grind spent mostly in class, where she learned such elementary things as how to help patients, how to make beds and the proper use of medications. After class was out, there was studying to be done for the next day's classes.

When this routine became a little tedious, there was always the encouragement from an older student that this was the hardest part of training and would soon be over. The phrase, "If you can make it through this, you can make it all the way," became familiar.

Looking back she will probably say that it wasn't as bad as she thought at the time. There was always "big sister" to help, and the party for all "probies" started a lot of lasting friendships. But she won't forget the impressive ceremony that climaxed her days as a "probie." It almost meant more than final graduation. As she came forward to be capped, she felt the first thrill of actually being a nurse. Repeating the Florence Nightingale vow and lighting her Florence Nightingale lamp made a lasting impression.

The six months spent in the freshman year were filled with more responsibility in actually working in the hospital. She was beginning to feel more at ease now.

As a junior the following year, she received a black stripe on her cap. Being a junior also meant work in the departments of the hospital, such as surgery, birth room, nursery and taking care of mothers. In some respects it was the most discouraging year, as she was neither a "probie" looking forward to being a student nurse nor a full-fledged graduate nurse.

Senior year finally came and was completed, with the last six months working full time, partly at State Hospital and partly at Children's Hospital or pediatrics ward at West Sub.

♦ ACTIVITIES were probably not as extensive as at a university, but what was there was thoroughly enjoyed. Participating in the Nurses' Chorus was unbeatable. Training under an excellent director made concerts in local churches, Orchestra Hall, at Wheaton College and over radio station WMBI, a lot of fun.

The school's own student council, literary society and occasional trips to Wheaton College gave her the feeling of campus life even though her associates were all girls and she lived twenty miles away at the hospital. Then, of course, there were dates with fellows from Moody Bible Institute, Northern Baptist Seminary and Wheaton, with several rings at the end of each year to show that they were not all just "one nighters."



In perhaps the most thrilling moment in the three year course the "probie" is capped, lights her Florence Nightingale lamp and repeats the Florence Nightingale vow.

The biggest event of the year was the Florence Nightingale Banquet, but this was not overshadowed by the spiritual guidance received while in training. Six Wheaton professors commuted to teach courses in Bible as well as in the sciences. Nurses' Fellowship, where she heard how Christianity could be integrated into the Christian life, and the local chapter of Foreign Missions Fel-

[Continued on page 86]



Under the capable direction of Frances Whitlock Kramer the Nurses' Chorus takes precious free time to rehearse and sing for churches, missions, and various other Christian groups.





Lambert photo

Show Your Colors

By Robert Sherer Wilson

We wear them . . . cheer them . . . even fight for them—our school colors. But there is another set of colors . . . What are we doing with them?

EVERY freshman in college has to learn to appreciate a new set of colors. Loyalty to the colors of high school days must be laid aside for allegiance to the colors of college.

One of the first things I learned when I entered college was the need for loyalty to the colors of my school. As a freshman I was impressed with the necessity of wearing these colors, and in the right way. My college was Muskingum, located in New Concord, Ohio. I mention the school because of its unusual colors—black and magenta. Tradition taught that magenta was a combination of all colors except yellow. At first sight, these colors seemed to be rather drab and almost colorless. Yet as I learned to wear them, and realize the value of the school which had selected them, they took on new meaning.

One manner of displaying the colors was in the freshman cap. It was made clear to us that the cap with its colors was meant to be worn. A lake on the campus in which uncapped freshmen were reportedly dunked helped to impress upon us the necessity of wearing the cap.

One of the boys decided he would do something unusual at one of the football games. Accordingly he appeared in a sweater displaying the colors of the rival team. Onto the bleachers he walked nonchalantly, until someone discovered his

colorful sweater. Then he was rushed back to his room for a change of clothing.

♦ JESUS told His disciples (Matt. 10:32, 33), "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

This was Jesus' way of telling His disciples to show their colors. The fine thing about showing our colors for Christ is that He will never suffer defeat. He may seem to be losing at times, but victory will be ahead. To wear His colors may bring some ridicule in college or out, but in the end it will bring reward.

Who then is faithful to his school, and yet refuses to wear the colors of that school? Who is faithful to Christ, yet refuses to show allegiance to the Saviour?

The first thing, if we are to be loyal to Christ, is to become a Christian. We have no right to wear His colors until we become His disciples.

The best way to wear the Christian colors is to be consistent. In classroom as well as in dormitory, on the playing fields as well as in the club houses, in chapel as well as in science laboratories, the Christian should never be ashamed of Christ.

♦ SOME schools are known by the character of their actions on the gridiron or athletic field. Some schools have a reputation for always arguing with the referee, or for "playing dirty." Another school may be noted for its fairness and good sportsmanship, its ability to be a good loser.

In like manner, the Christian reveals his Saviour. Or, if he commits sin, he shows that he is serving the devil and not Christ (I John 3:8; see also Titus 1:16). If he does the will of God, showing the fruits of the Spirit, he shows his relationship to God and his dependence on Him.

Why should we confess Christ? Why should we show His colors? Three reasons are worth consideration. First, to confess Christ aids Him in His work. It is true that He does not need to be served by men, for God is sufficient in Himself. Yet He wants men to serve and glorify Him. He wants us to tell others about what He can do. Christians are to be witnesses to others, and thus aid God.

Second, our confession of Christ helps others. Others learn of our experience. Others learn there is One who is able to provide salvation and hope. To be ashamed of Him, does not commend Him to others. Many go on groping in darkness, because we fail to testify of our hope.

Third, there is benefit to ourselves as we show our colors for Christ. Confessing Christ as Saviour brings us salvation now. More than that, it helps us to grow and develop in this life, and it gives us the assurance that in the future, He will not be ashamed of us.

Many a student plays the game for his school to win certain coveted recognition. Sometimes a player is rewarded even though he does not get beyond the scrub team. If we show our colors for Christ now, the reward will make it well worth while. Show your colors!

END

They Graduate in September

[Continued from page 85]

lowship also gave her new spiritual insight.

♦ SUCH is the life of the West Sub student nurse. But soon being pinned with the official West Suburban Hospital School of Nursing pin at graduation will be a fitting climax to a rewarding experience. Being pinned looks back perhaps to the dreams of childhood, to the thrill of the letter of acceptance to the school, to the first confused impressions of a busy hospital, to the six months' hard work as a "probie," to the good times had in the ensuing months with friends who worked, studied and all too seldom relaxed together.

The occasion also points to a bright future for the graduate nurse. Some will go on at Wheaton for two years to receive a bachelor of science degree in nursing. Some will go directly to work for a hospital or as private nurses. Some will get married and perhaps help a husband finish college or start a home. But all will go out to serve proudly in the honorable profession they have chosen and worked so hard to join.

END



Pat was so sure of what was coming and she felt tight inside. Meisel photo from Monkmyer.

COME BACK

By Hazel Goddard

WHAT HAS GONE BEFORE: Bob Dudley, Fairfield's ace quarterback, was on his way home. The war had cost him a leg and he dreaded the ordeal of facing people at home.

In Fairfield, his best girl, Pat, was afraid of the sympathy that would be showered on Bob and tried to show his mother that he would not want extra attention and sympathy.

Tommy, Bob's kid brother, was all keyed up over his brother's return and had not been told of his condition. Pat felt he should be told and after persuading his mother, won the job of telling Tommy that Bob had lost a leg. Tommy promised to help make Bob unconscious of his loss. Not knowing that Bob had decided to give her up, Pat anxiously awaits his homecoming.

THERE it is! Bob didn't turn to see who was standing beside him—it didn't make any difference. Every GI felt

the same about the Statue of Liberty. He could not take his eyes off the figure. The rail was lined with GIs—their thoughts were much the same . . . home . . . the good old U.S.A. There wasn't much talking—each one was wrapped in his own thoughts—each was waiting for one thing, the gangplank to swing down. Then just as soon as possible to get to a telephone booth or Western Union office.

Bob had intended to send a wire, but the thought of actually hearing the voices of the folks at home was too much for him—he decided to call.

In less than an hour his call got through to Fairfield. He could hardly breathe from excitement. Then—

"Hello."

"Hi, there, Tommy."

"Bob! Hey, Mom, it's Bob!" Then in a more subdued and grown-up tone, "Hi, yourself, soldier."

Bob said a few words to his mother—said he'd probably be home in a day or so, and the call was over.

As the streamliner neared Fairfield, Bob strained his eyes into the distance; he wanted to see the old water tower the minute it came into view. Several

"Comeback" is one of five short stories for young people in the author's book, *Somebody Else's Girl*. It is presented in YOUTH SUPPLEMENT by permission of the publisher, Moody Press, Chicago.

minutes—it seemed like ages to Bob—and then he saw it. A lump came into his throat. Then he saw all the places that had meant so much to him, things he had not appreciated until he had left—the old pond where he used to skate, the creek. He could see himself sitting there fishing, watching the trains go by, counting the cars. Then the school, Fairfield High . . . football . . . his thoughts were interrupted by the slowing of the train. They were coming to the station.

In five minutes the train had stopped and Bob's old fear came back. He didn't want to get off. Would the folks be there? He had wired the time of arrival. He got up quickly, grabbed his bag, and was out on the platform.

He was not prepared for the reception. It seemed to him that the whole town was there. They cheered; his mother grabbed him, then his Dad—there were tears. Then he saw Pat. He wanted to kiss her, but instead he patted her shoulder and said, "Hiya, Pat."

All of a sudden someone gave him a terrific whack on the back, and he turned to see Tommy—the same kid brother, yet he looked different—older.

Bob took in every street corner, every store and house as they drove home. He walked up the walk between his mother and dad, and was almost knocked down when Spot dashed around the corner.

"Why, Spot, old fella—he, he sure knows me, doesn't he? Well, I'll be—a-he's clean! Tommy—you've changed."

It wasn't until they were seated at the dinner table that Bob suddenly remembered—not one of them had mentioned his leg. He had almost forgotten it himself. There was only one who made him remember. Pat. She was beside him. It was hard not to let her know how glad he was to see her. She looked lovely. She had grown from a kid into a woman, and each time he looked at her he knew he must give her up. She deserved the best.

Later Pat tried to reconstruct the whole evening as she lay awake that night. Bob had seemed so distant—and it wasn't that he had changed, for he was that way just with her. It hadn't

occurred to her that Bob might change toward her. Yet why shouldn't it happen? He had been away nearly a year—maybe their friendship was just platonic to him now. Hurt and puzzled, Pat finally fell asleep.

♦ "So how about it, Bob?"

Bob looked at the little man across the desk. This was the fourth "sitting" job he had been offered in the one week he was home. It was more than he could take.

"No thanks, Selby, I'm not looking for an easy job."

"You might be thankful to get one before long—" Selby was insulted that what he thought was a generous offer would be refused. "There will be more unfortunate fellows like you, and if you're smart you'll get a good job right away."

Bob's face was red as he lost his temper. "Better keep your easy 'sitting' jobs for guys like your son—he's used to it. He sat the war out. We 'unfortunate' will get along."

Bob turned and left the office. He walked to the park, found a bench and tried to think. He thought for a while, getting nowhere. His thoughts were interrupted as something hit his shoulder. He stooped down and picked up a football just as a kid crashed through the bushes.

"Bob! What are you doin' here?"

"Hiya, Tommy, I wanted to be alone for a while . . . was doing some thinking."

"Guess I don't have to ask who she is, huh?"

"Oh, you mean Pat? No, nothing like that. Besides things have changed since we were in high together. A lot of things have changed, kid . . . and they'll never be the same again."

"That ain't the way I heard it. I've been told that things just seem to change, sort of, but on the inside they're just the same."

"Someone's been stringin' you, Tommy."

"Well, I know one thing."

"What?"

"Up there, things never change."

"Yeh? Well . . . run along now, Tommy—I'll see you."

After Tommy had left, Bob sat alone trying to figure things out. Everything was all wrong, he knew that, but what to do about it? Tommy's words came back to him, "Up there things are always the same." Bob knew the truth of those words, and suddenly he felt ashamed. Not only ashamed of the way he had flared up at Selby, but because he had allowed himself to become so discouraged. He bowed his head for a moment. A few minutes later he got up and started home.

"What a fool I've been," he muttered to himself as he walked along. "Been acting like a kid—everybody's been swell to me. Everybody except fellows like Selby, and why should I care what he thinks? Pat was sure keen that first day I came. I'll go over and talk to her tonight."

Pat was surprised to hear his voice. After a week without a call from him she was sure he had changed. "Why, yes, Bob, I'll be home. Sure, come on over."

"O.K., see you about eight."

Pat felt certain of the reason for Bob's visit. When she was seated beside him on the porch later that evening, it was hard to believe that things were any different between them. She was determined that he would not know how she felt.

"I don't know how to get started, Pat, but I guess I'll do like I always did and just blurt out what's on my mind."

"That's the best way, Bob. Go ahead."

"It's about us, Pat. Something happened to me over there. I don't know—things kinda got all screwed up. Then when I came back I decided a few things—" Bob hesitated because he didn't know how to explain how he had felt when he first came back.

Pat was so sure of what was coming and she felt tight inside. She loved Bob—she knew it now and she wanted to help him, even in this.

"I think I understand, Bob. You see, I've changed, too, since you went away. I guess I've grown up in some ways—"

"You've changed? How?"

"Well, we were both just kids before you left. We thought we were so grown up, but actually we just had a bad case of—"

"Of what?"

"Of puppy love, Bob."

"Oh, I get it." Bob's mind was in a whirl. This was a surprise. Pat had changed. She didn't love him—never had. His one thought was to get away and get away fast.

"Yeh, you're right, Pat—we sure thought we were the 'hot mud,' didn't we? Well, I'm glad you told me how you feel. Guess we understand each other now, don't we?"

"Guess so—Bob."

"Better scram along now—keeping early hours for a while, you know."

"Yes, I know."

"See you around, Pat."

"Bye."

♦ PAT stayed on the porch as Bob went down the street. She didn't want her mother to see the tears. She let them spill over for a while, then dabbed at her eyes and went in.

"Mother, would you mind terribly if I went back to school a little early?"

"Why, no dear—but why?"

"Oh, there are things I'd like to get taken care of before classes start, and I'd be a jump ahead if I'd go a few days early."

"When would you like to leave?"

"Tomorrow. Mother."

"Tomorrow! Why . . ." Something in Pat's face made her mother realize that there was a good reason for her decision, and she suspected that Bob's visit had something to do with it. She put her arm around her daughter and said, "All right, Pat. Want me to go up and help you get things ready? I can send your trunk later."

"Thanks, Mother—you're swell."

Bob didn't go directly home after he left Pat. He went straight for the park and found the same bench he had occupied that morning. His only thought was to be alone—alone with the only One who could help and understand.

After an hour, he headed for home again. Things had turned out so differently from what he had expected. In

the past hour he had thrashed the whole thing out. He knew that it was for the best. It wouldn't be easy, but even the love he felt for Pat seemed in the background in comparison with the joy he felt in his heart. This was a joy that could only come from "up there."

On the train the next day, Pat represented Bill Wilson interrupting her thoughts.

"It's good to see you, Pat. Going back a little early, aren't you?"

"Yes—have some things to do."

"I have a little business to attend to down at the U. Say, how's Bob? Didn't get a chance to see him yet, but want to as soon as I get back."

Pat softened a little. She knew how much Bob thought of the coach. Bill had coached him through four years of football.

"He looks fine."

Pat's attempt to be casual gave her away and Coach Wilson sensed that all was not well between Bob and Pat.

"Don't disappoint me, Pat. Bob's a swell guy—you two belong together."

Pat stiffened. "War changed things, Coach—Bob and I were kids; now we're grown up—that's all."

Later when Bill Wilson took another seat, he kept looking at Pat. He thought for a while, then an understanding gleam lighted his eyes. He knew Bob well. Of course, Bob would be silly enough to want to give Pat up now. And Pat was proud—Bill liked Pat himself, always had, and he had thought many times if she were a little older or if it weren't for Bob—maybe . . . That is as far as he would let his thoughts go. Now he was doing some heavy thinking. He intended to fix this mess before it was too late. He didn't talk to Pat any more for the rest of the trip, and when they arrived at College Station he hopped off first and went about his business.

♦ It's the blocking that counts, kid. See, like this."

Tommy was in his glory. At last Bob had consented to give him some pointers. They had been at it for half an hour and Bob was really entering into it. Neither of them was conscious that they had a spectator.

"Aw, that's not the way it's done!"

Bob whirled around to see his former coach leaning against a tree. He wondered how long he had been there. But the genuine sincerity in Wilson's voice made him forget his embarrassment.

"Bob, old fellow, it's great to see you! Man, you haven't forgotten a thing. Makes me feel good to put out a guy like you." He slid down to the ground and motioned to Bob. "Sit down—want to talk to you."

Bob waited for the coach to open up.

"How long you figuring on resting up, Bob?"

"Oh, I've had plenty. Just can't make up my mind about some things."

"Want a job?"

Bob felt his jaw tighten. "The coach, too," he thought. "Wonder what he'll offer me—scorekeeper, I suppose." He thought too much of him to offend, so relaxed and looked Wilson in the eye as he answered.

"What you got, Coach?"

Have you read . . .

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Another outstanding short feature in Dr. Wilbur M. Smith's IN THE STUDY this month, beginning on page 27.

"It isn't what I've got. It's what you've got."

"I don't savvy."

"Bob, kids like Tommy are going to need some help."

"What do you mean? Sure they need help—all kinds of it, but I don't follow—"

"You know, Bob, I did a lot of thinking before I took up this job I have. I didn't want just to spend my life showing kids how to throw a ball. But I realized it can be more than that. Kids usually think more of their coach than anyone else and they'll take more from him. A coach can turn a weak, wishy-washy kid into a guy with grit, and I don't mean just muscle, either. I've seen it in some of the kids I've had. You're one of them. There are lots of others—"

"That's right, Coach. I've been thankful many times 'out there' for what I learned from you. But what about this job you mentioned. What is it?"

"Coachin', Bob."

"Coachin'! Me? Are you crazy?"

"No, I'm not crazy, but you are if you don't wise up! Bob, you've got what it takes—there's no reason why you can't."

"No reason! None except this!" Bob looked down.

"I was watching you for fifteen minutes when you were coaching Tommy."

Bob's face lighted up. "Say, do you really think I could? Boy! I'd go to college tomorrow if I thought—"

"You can. And you better get up to the university in a few days—they're expecting you."

"University—you mean State? No, I couldn't go there—"

"Course you can. Pat'll be tickled."

"No, things are different with us."

"They may be with you, but not with her. Going up on the train she told me so—" under his breath, Wilson added, "with her eyes."

"She—hey. I've gotta make a call."

The coach followed Bob into the house and watched him call long distance.

"Pat? I just had to talk to you."

"Bob! What's wrong?"

"Nothing's wrong, Pat—everything's all right now. Coach told me. I don't know how it happened, Pat, but we just got all mixed up. I do love you. And I'm going to come up there to study."

"Wait a minute! Bob, this doesn't make sense. What did Coach tell you, and you're going to study what?"

"I'm going to be a coach, Pat. A football coach!"

"A coach! Oh, Bob, I'm so glad for you."

"Yes, coaching is something more than just showing kids how to toss a ball around."

Bill Wilson grinned as he walked out. "Yes," he mumbled to himself, "coachin' is more than showin' kids how to toss a ball around."

END

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